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The
CHRISTIAN CENTURY
Published Weekly

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Following Jesus in Wartime
An Editorial

The Future of Europe
By Hewlett Johnson
Dean of Canterbury

The American Threat
An Editorial

Why Gandhi Fasts
By Harold E. Fey

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In This Issue

HEWLETT JOHNSON

is dean of Canterbury Cathedral, England, a post which he has occupied since 1931. Before that he was for eight years dean of Manchester. Originally intending to become an engineer, Dr. Johnson became a candidate for the Anglican priesthood while a student at Oxford. His long career in the Church of England followed a familiar pattern until about five years ago when he suddenly gained world attention by the publication of a book, *The Soviet Power,* one of the most persuasive arguments in favor of the course followed by the Russian revolution and the present government of the U.S.S.R. so far published. The book has been translated into many languages and has attained a very large sale. This is the third article in the series on "British Christianity Speaks for Itself" which The Christian Century is publishing during the current year.

OSWALD GARRISON VILLARD

in this issue concludes his discussion of the plan for a postwar world organization advanced by Ely Culbertson. The Christian Century expects shortly to publish a criticism of the plan by Vernon Nash, executive secretary of the National Peace Conference.

HAROLD E. FEY

field editor of the Christian Century, was for several days a guest of Gandhi at his village home in Sevagram, India, shortly before the outbreak of the war.

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The CHRISTIAN CENTURY

February 24, 1943

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Calendar of Coming Events

Feb. 21-25. Preaching Mission, Pueblo, Col.

Feb. 23-25. Thirkield Lectures on Preaching, Social Service and Interracial Goodwill, Gammon Theological Seminary, Atlanta, Ga.

Feb. 24. Bradford Baptist Association Conference, Troy, Pa.

Feb. 24. Community Forum, Ridgewood, N. J.; Wallace Speers, speaker.

Feb. 25. Abington Baptist Association Conference, Peckville, Pa.

Feb. 26. Citizens Conference on International Economic Union, New York.

Feb. 26. Wyoming Baptist Association Conference, West Pittston, Pa.

Feb. 26. Kirby Page Conference, Memphis, Tenn.

Feb. 26-27. Lakeland Christian Youth Fellowship Meet, Harvey, Ill.

Feb. 27-Mar. 4. American Association of School Administrators Conventions, St. Louis, Mo.

Feb. 28. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis Wirth, speaker.

Feb. 28. Ford Hall Forum, Boston; Lewis Browne, speaker.

Feb. 28. Red Cross Sunday.

Feb. 28. Community Church, Boston; Roger N. Baldwin, speaker.

Mar. 1. Fouth Institute of Religion, Raleigh, N. C. Carl J. Hambro, speaker.

Mar. 1-2. Ministers' Institute, Indianapolis, Ind.

Mar. 2-4. Eden Seminary Convocation, Webster Groves, Mo.

Mar. 3. Community Forum, Ridgewood, N. J.; F. Ernest Johnson, speaker.

Mar. 3. Kirby Page Conference, Chicago.

Mar. 5-6. Southern Christian Youth Fellowship Meet, DuQuoin, Ill.

Mar. 7. Ford Hall Forum, Boston; John Haynes Holmes, speaker.

Mar. 7. Chicago Sunday Evening Club; Henry Pitney Van Dusen, speaker.

Mar. 7. Community Church, Boston; John Haynes Holmes, speaker.

Mar. 8-12. Conference on Christian Bases of World Order, Delaware, O.

Mar. 11-12. Kirby Page Conference, St. Louis, Mo.

Mar. 12-13. East Central Christian Youth Fellowship Meet, Lawrenceville, Ill.

Mar. 14. Ford Hall Forum, Boston; Maurice Hindus, speaker.

Mar. 14. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis Mann, speaker.

Mar. 14. Community Church, Boston; Frederick L. Schuman, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, FEBRUARY 24, 1943 NUMBER 8

EDITORIAL

ON THE DAY Justice Wiley B. Rutledge took his seat on the highest bench, the Supreme Court vacated its decision upholding the fines inflicted on members of Jehovah's Witnesses for distributing literature in three southern cities and ordered a rehearing of the case. That the court would thus clear the way for a reversal of its decision had been predicted in these columns, but now that it has actually done so all American churches are confronted with an issue of immediate importance. By its 5-to-4 decision last summer the court affirmed the right of any municipality, by use of a licensing tax, to control the sale or even free distribution of religious or other forms of literature. As Chief Justice Stone maintained in his memorable dissent, by approving such a licensing tax "a way has been found for the effective suppression of [free] speech and press and religion despite constitutional guarantees." But the change in the membership of the court indicates that there is now a good chance that this threat to these fundamental freedoms will be dispelled. Up to this point Jehovah's Witnesses have fought their case with help only from the American Civil Liberties Union, the American Newspaper Publishers' Association and a single denomination—the Seventh Day Adventists. When the case comes before the Supreme Court for reargument, every church in the country, together with the Federal Council of Churches, should be represented in order to make clear to the court the importance of the issue regarding freedom of religion which is involved. If there is no precedent for such action, then let the churches and the Federal Council make a precedent!

Supreme Court to Review Religious Liberty Case

Rumors Surround New Arrivals at Vatican

IT IS emphatically denied that any preliminary peace maneuvers are under way at the Vatican. Such denials are to be expected. But in the light of recent developments, speculation as to what is afoot inside the walls of the papal state can hardly be avoided. Consider three events which have been crowded into the space of little more than a week. First, Mussolini's son-in-law, Count Ciano, was suddenly dropped from his post as Italian foreign minister and as suddenly appointed Italian ambassador to the Vatican. Since Ciano has always been a thorn in the flesh for the nazis, his departure from the cabinet is probably to be set down to German pressure. But if Mussolini desired to counter such a move in the way best devised to create anxiety in Berlin, what more effective means could he take than to send his son-in-law to the spot where feelers for a separate Italian peace could be most easily extended? Second, Archbishop Spellman has been as suddenly transported by air from New York to Rome. The state department refuses to affirm or deny that it has had a part in this unexpected journey, but it is known that just before leaving the archbishop had a long private conference with President Roosevelt. Archbishop Spellman, it should be remembered, was formerly associated with the present pope in the Vatican's department of state. Third, the pope has agreed to receive a diplomatic mission from Russia. Put these together and what do they add up to? With Finland and Bulgaria showing many signs of wanting to get out of the war, and with none of Hitler's allies happy at the outlook, the Vatican might well offer a convenient site for "preliminary explorations." Maybe such explorations are going on. Maybe not. Certainly a remarkable number of potential explorers are bending their footsteps in the direction of the papal palace.

Bishop Manning Upbraids The Archbishop

VIEWED from the outside, it is hard to see why Bishop Manning should have become so upset over the exceedingly cautious little letter which the Archbishop of Canterbury wrote to Bishop Parsons. But the Episcopal Bishop of New York charges that the ranking prelate of the Church of England has been guilty of "an act of ecclesiastical intrusion," and that it was "highly improper" for him to write a letter which might be interpreted as showing his sympathetic interest in the negotiations look-

ing toward ultimate union now in progress between the Episcopal and Presbyterian churches. To all Bishop Manning's excited charges the temperate reply issued by Bishop Parsons would seem to be a sufficient answer. As the retired Bishop of California points out, the archbishop was careful not to pass judgment on the proposed concordat with the Presbyterians or on the course being followed by these specific negotiations. But the commission of the Episcopal Church, of which Bishop Parsons is chairman, has been gathering views of Anglican leaders of all sorts. It was natural, therefore, that the matter should be brought to the attention of the presiding officer of the Lambeth Conference—a body in which Episcopal bishops from the United States sit. Probably because he knew how ticklish the situation is, Archbishop Temple confined his reply to an affirmation of his general interest in church union and an observation that if the Episcopalians and the Presbyterians in the United States ever should unite, why, that would be "a very great contribution toward the cause we all have at heart." Could an archepiscopal blessing be more gingerly extended? Bishop Manning thinks so. He thinks that in saying anything at all the Archbishop of Canterbury has overstepped the bounds. The real trouble, if we may venture an opinion, is that the archbishop favors union among Christian communions on a basis of genuine negotiation, while Bishop Manning, if he favors union at all, does so only on a basis of unconditional surrender by any non-Anglican parties. Revelation of this spirit, much as it may contribute to a realistic appraisal of what certain Episcopalians mean when they talk about their desire for Christian unity, can hardly be regarded as a favorable omen for the outcome of the present Episcopalian-Presbyterian negotiations.

Two More Years of Martin Dies

THE NINETY-FOUR votes which were marshaled against granting Congressman Dies' plea for renewing the life of his committee for two more years constituted a larger opposition than Mr. Dies had previously confronted. Liberals are trying to extract what comfort they can from that fact, but it is mighty little. Of the 94 opponents, 78 were Democrats and more than half of these represented city machines. They afford an unpromising foundation for hope that the present Congress has the capacity either to realize the nature of the problems now rising before the nation or the courage to deal with them in time to avert catastrophic consequences. Mr. Dies' victory should quiet any doubt that may have been lingering in progressive minds that the alliance between southern bourbons and northern reactionaries is a reality and that this alliance is now in position to control Congress. The Texas congressman's misuse of the inquisitorial powers which the Constitution has given to Congress evidently suits this overwhelming congressional majority exactly. Nothing else could explain their having given the Dies committee a total of $495,000, the largest sum ever appropriated for a special committee of the House. One does not have to be either a communist or a sympathizer with communists to realize the dangers, international as well as domestic, implicit in Mr. Dies' extraordinary insensitiveness to our native types of fascism while he red-baits indiscriminately and in all directions. A Congress which will give an overwhelming endorsement to this kind of witch-hunting is not a Congress from which much can be expected in providing the kind of social security program which must be voted before the end of the war if we are to escape the terrors of an economic debacle. And anyone who can continue to believe that such a Congress will show long-visioned statesmanship in dealing with the problems of a just and durable peace must indeed be an optimist.

Another Political Hope Begins to Fade

REPRESENTATIVE Clare Boothe Luce may have thought that she was turning a smart phrase when she attacked Vice-President Wallace's views on postwar reconstruction as "globaloney." What she was really doing was revealing herself as a politician of petty spirit and partisan outlook. Even as a wisecrack, her "globaloney" was not much good. It showed the tool marks of long contriving; it was the sort of thing one of the bright young scoffers on *Time* might turn out after many false starts in an effort to brighten up an otherwise dull paragraph. As statesmanship, Mrs. Luce's maiden speech in the House of Representatives was deplorable. Apparently it had two purposes: first, to create American suspicion of the postwar aviation plans of Great Britain and Russia, and second, to ridicule Mr. Wallace in the eyes of the American people. Yet Mrs. Luce knows that the issue with which the vice-president has been trying to deal in the speeches which have made him an important international figure are the vital issues confronting mankind today. Whether or not one agrees with Mr. Wallace's conclusions, they certainly deserve serious consideration. Indeed, they must have serious consideration or mankind's future is dark with ruin. The attempt to deal with such issues in the Congress of the United States on the level of night club wisecracking is deplorable taste and a revelation of political incapacity. We had expected better things from Mrs. Luce. With her background of experience, we had hoped that she might begin to supply that leadership in international relations which so far the women who have gone into politics have not provided. But after this speech, our hope is fading.

The Call for Peace Aims Grows Louder

HOPE AND FEAR combine to create a new note of urgency in the voices which are being raised to ask for a clearer definition of the postwar program of the United Nations. In Britain and America the sense that the sands are swiftly running out is growing. The drift toward isolationism in this country as much as the development of events on the Russian front is impelling many in the United States to call for formulation of an articulated platform for Allied cooperation in the postwar world. In an address in New York, Undersecretary of State Sumner Welles last week declared that "all of us who are partners in this great association for freedom

known as the United Nations must recognize that it is the part of wisdom to lose no present opportunity for understanding between us as to the manner in which these great [Atlantic Charter] principles for which we strive shall be translated into reality when the victory is ours. . . . There could be no surer road to disaster, no surer means of bringing about unmitigated havoc in the future than for the United Nations to enter the postwar period as rivals and opponents in their commercial and financial policies, rather than as collaborators in a common task." That is plain talk for a diplomat. It inevitably raises the question: Who is standing in the way of their realization? On the other side of the water, ninety-four members of Parliament have signed their names to a petition asking the British government to secure an amplification of the Atlantic Charter. Sir Stafford Cripps has said in a speech at Edinburgh that "during the time of war, when the feeling of cooperation is still strong, is the moment to concert common action for the period after the war." Coming so soon after President Roosevelt and Prime Minister Churchill made their reports on Casablanca, such a series of exhortations to a precise definition of postwar intentions raises serious questions concerning what happened at that meeting.

Mr. Hoover Reveals A Dilemma

WITH his customary knack for getting on the unpopular side in an argument, former President Hoover has proposed that the nation try for a knockout of Germany in 1944 rather than this year. Already he is being howled down. Nevertheless, there was reason behind the cautious words which Mr. Hoover addressed to the Senate subcommittee on manpower. What will be gained by building up the armed forces to 11,000,000 men this year if shipping is not available to transport them overseas or to maintain them in action, particularly if drafting so many men in the army and navy reduces American production below the safety line? Yet there are many warnings that such is the prospect. Louis Bromfield, the novelist who runs a 1,100-acre farm in Ohio, paints a dismal picture of the food prospects in a long letter to the *New York Times,* and Mr. Hoover himself emphasizes the danger in the field of oil production. In the face of such possibilities of vital lacks it is natural that one with Mr. Hoover's temperament should advise the nation to make haste slowly. There are, however, at least four factors which weigh against Mr. Hoover's conclusion. In the first place, the people want to finish the war as quickly as possible. They have been led by the Casablanca conference and the subsequent speeches of Mr. Roosevelt and Mr. Churchill to expect victory this year. Thus the element of public morale has become involved. Second, Germany is in trouble. There are good military reasons to attempt to complete her defeat before she can set herself for a defensive war. Third, the submarine menace may make the transportation problem more difficult in 1944 than it is now. Fourth, if the all-out effort in Europe is postponed for another year, Japan will be given that much more time to consolidate her gains. Another year of deferred hope might have sad results in China. So it will be seen that there are two sides to the argument. The public can only pray that the one the administration chooses will turn out to have been right.

Churchill Reviews Plan for War

IT WAS to be expected that Mr. Churchill's mood after his return from Turkey and the Mediterranean theater of conflict would be one of confidence. However, his speech to Parliament was read carefully on this side of the Atlantic for another reason. It revealed more clearly than have any of our own leaders what is happening in the war. On the vital matter of shipping, it showed the extraordinary steps that are being taken to meet the U-boat threat. Mr. Churchill declared that in 1943 United States shipbuilding firms are expected to turn out "18,000,000 or 19,000,000 deadweight tons" of shipping. "We are making inroads upon reserves of food and materials which we prudently built up in the earlier years of the war," he said. "We are doing this on our faith in President Roosevelt's promise to me of large allocations of shipping coming to us as floods of American new building come upon the seas." This new building "in the last six months . . . exceeds all of the losses of the United Nations by 1,250,000 tons." To keep losses down, Mr. Churchill said, "we have been promised . . . our fair allocation of American escort vessels." While he did not estimate the number of new U-boats, he said that "in the first year, each operational U-boat that was at work accounted for an average of 19 vessels, the second year an average of 12 and the third year an average of seven and a half." While he declared that he had given his "full concurrence," the prime minister made it clear by repetition that it was the President who "decided that the note of the Casablanca conference should be unconditional surrender." Mr. Churchill did not recount what the arguments were for accepting a conditional surrender or name the conditions which might have been considered. But his address was on the whole full of news and refreshingly free from preachment.

Try Again to Feed The Starving

BECAUSE non-Christian Turkey was revolted by the spectacle of Christian Greece being starved by the joint action of Christian allies and Christian enemies, she took matters into her own hands and saved her ancient foe from annihilation. In an article in the current *Collier's,* former President Hoover and Mr. Hugh Gibson relate the story and remind us that our own state department has acknowledged that the food was distributed by neutrals without benefit to the occupying power. Apparently the Anglo-American allies are now debating whether to widen the boundaries of their compassion. According to the Hoover-Gibson article, there are "50,000,000 starving people, including some 12,000,000 children, in Belgium, Holland, Norway and Poland." The authors wrote believing that a decision concerning sending food to these

millions was so imminent that it might be reached before the article was published. Although no such good news has yet been published, signs multiply that something may be done. Writing in *Christianity and Crisis,* which upheld the Churchill policy of non-discriminating blockade at the beginning, Dr. Henry Sloane Coffin gives his reasons for believing that the way is now clear for trying to save those that can still be saved in the small democracies. Without going into the question of responsibility, he acknowledges that the people of these countries are now in a "desperate situation." A further indication that action may not be delayed much longer was given by Howard E. Kershner, former relief director of the American Friends Service Committee in Europe, and William Eves, also of that organization, on their recent return from Europe. According to Religious News Service, Mr. Kershner said that "there is a lot of discussion in London and Washington but no conclusions have been reached. . . . The problem of shipping has been turned up by the United Nations. We say that neutral shipping that is not available for work in the war efforts of the United Nations could be used for this purpose."

The American Threat

IN his Lincoln's birthday radio address President Roosevelt rebuked those who would suggest that there is any strain between the principal members of the United Nations. Such views, he declared, are a product of the desperation of nazi propagandists. All government spokesmen echo the same idea these days. Yet there *is* strain between the Allies. Some evidences have already come to the surface. Others are likely to break into the open at any moment. Part of this strain grows out of uncertainty as to the future course of Russia. But as much or more results from uncertainty as to the future course of the United States. Week by week as the tide of the war turns and begins to run more strongly toward Allied victory, the nations which are comrades in arms ask with more insistence whether we think that we are on our way to an "American century."

This disquiet over future American policy came into the open in the House of Lords on February 10. Led by Lord Londonderry, former British minister of air, the peers who were present frankly revealed their misgivings lest the United States should use the aviation advantages obtained in the war to establish a world-wide control of air transport after the war. As they bared their inner forebodings to each other they foresaw this country, having specialized as a war measure on the production of easily convertible huge bombers and transport planes and on the building of air bases scattered across every continent, leaving postwar Britain with thousands of useless fighter planes on its hands while the United States moved in to snap up all commercial opportunities. British peers were careful, of course, to say that they deprecated the idea of a postwar struggle between the two nations for control of the air, *but* . . . they thought it high time for the British government to be taking steps to see that the United States dropped any too ambitious plans it might have.

The other side of that same picture had been revealed in the speech made by Mrs. Clare Boothe Luce in the House of Representatives on the previous day. It is quite possible that Mrs. Luce's speech produced the outburst in the House of Lords. Mrs. Luce jibed at ideas of the freedom of the air. She warned that the British would use planes and air bases secured with lend-lease funds to build up their postwar commercial aviation. Russia, likewise, would have plans for future expansion in the air. Paraphrasing Mr. Churchill's Guildhall speech by asserting that "we were not elected to preside over the liquidation of America's best interests either at home or abroad," Mrs. Luce thought it high time that some sort of body should be formed by the American government to promote the postwar aviation program of the United States.

On the day following Mrs. Luce's speech, Congressman Gerald Landis of Indiana introduced a resolution in the House providing that the United States must retain title to all ships, planes and supplies being furnished the Allies under lend-lease, and that it must obtain title after the war to enough American-built air bases on foreign soil to insure a major position for itself in air world commerce. Almost daily since then the issue of America's postwar aviation policy has been discussed on the floor of the House with the Republicans apparently ready to join enough Democrats to form a majority in favor of denying foreign planes the right to use American airfields while demanding bases for American commercial airlines all over the globe. Right this way, ladies and gentlemen, for the next world economic battle!

The same day Mrs. Luce was making her ill-omened speech, the secretary of the navy, Colonel Frank Knox, in testifying before the foreign affairs committee of the House, contributed another cause for inter-Allied suspicion of the postwar purposes of this nation. Secretary Knox said that while "we are not avid for more territory," we must at the close of the war obtain "complete control of a sufficient number of bases in the Pacific" to guard against future aggressions by Japan. Would such annexations of island bases be limited to the islands now mandated to Japan — the Carolines, the Gilberts, the Marshalls? No, for the *New York Times* reports that he held that "the unprecedented generosity of the lend-lease program should be an important factor in winning Allied support for such a postwar plan," especially if, in the secretary's words, it is advanced now "while we still have something to offer them." Obviously, lend-lease funds are not needed to obtain Japanese islands. In other words, while some island bases can be taken from the Japanese as spoils of war, others are to be obtained from our allies in exchange for lend-lease benefits. What this responsible officer of our government envisages is, therefore, a vast network of American air and naval bases covering the entire Pacific area and including some former British, French and Dutch as well as Japanese islands.

Secretary Knox's proposal is enthusiastically approved by the *New York Times.* "There will be," it says, "no important dissent . . . anywhere in the United States." Nevertheless, this paper is honest enough to admit that the

establishment and garrisoning of any such island empire will require such an expansion of our armed forces that Congress should at once set in motion the machinery to extend conscription into the postwar period. Perhaps it was in response to this hint that bills were almost immediately introduced in both houses of Congress to establish a year's military service for all American boys on reaching the age of 18 as a permanent policy of this government.

Too many Americans accept declarations of this sort with the complacency which this powerful metropolitan newspaper has shown toward the Knox postwar program. Here were two declarations within two days, both emanating from sources of great influence, and both certain to stir up misgivings in nations now allied with this country. The first aimed at American control of the air after the war. The second aimed at American control of the entire Pacific area after the war. Yet both declarations have been swallowed by the American public with little question. In fact, both have been hailed in many quarters as good patriotism. The same Americans who cry, "That's the stuff!" when a demand is voiced for American domination of world aviation or American seizure of a Pacific island empire after the war, will protest that they are fighting the war only to secure a just and lasting peace!

Secretary Knox says that we must take these far-flung Pacific islands as a guarantee against future aggression by Japan. But what need for protection of this particular kind is there if Article VIII of the Atlantic Charter is put into effect, and Japan is disarmed after her defeat? Cannot the American people be made to see that if this nation sets such a precedent in the Pacific, then the other Allied nations will consider themselves justified in demanding whatever annexations they may hold required for *their* protection? How can we take the islands of the Pacific to guard against future attack from Japan and refuse to allow Russia to take Poland or the Balkans or Mongolia or Korea or whatever territory she may insist she needs as protection against future attack from Germany or Japan? Or on what basis could we then deny to Britain the right to such territories in North Africa or along the Red sea as she might believe necessary to protect her imperial lifeline to India against a future onslaught? Cannot they be made to see that such a general rush by the principal Allies for "protection" would be simply another scramble for immediate nationalistic advantage, pointing straight toward another world war?

And cannot the American people be induced to ask themselves how such proposals must look from the other fellow's point of view? They have seen—or they should have seen—how the Luce air proposals looked to the upper house of the British Parliament. How do they suppose the Knox proposal for an American island empire controlling the Pacific looks to Russia? Or to China? And certainly if this nation means to continue to stand for the freedom of the seas it must also stand for the freedom of the air. Even if that means, as it does, some form of internationalization of aviation, that is infinitely to be preferred to a ruthless trade war in the air, conducted by far-ranging planes which can be transformed into weapons of destruction at an hour's notice.

If, in the minds of the leaders of these now friendly nations, the American alliance is not to be transformed into an American threat, the time has come when a clear understanding and official declaration of inter-Allied postwar proposals is required. As matters stand today, the nations which will be victorious in the war are drifting toward a postwar tragedy.

Following Jesus in Wartime

IT WAS no surprise that the article by Professor Ernest F. Scott, "Can We Follow Jesus in Wartime?" which appeared in our issue of January 27, drew a bombardment of adverse comment from our readers. (The four pages of these comments in our issue of February 10 included only a fraction of those received.) But it was a surprise that the vehement criticism came from only one sector of Christian thought. Naturally, the pacifist-minded reader would react violently to a thesis which claimed that "we follow Jesus in this war by doing our utmost to win," and which asserted that "the interests at stake are religion, liberty, justice and the higher life of man."

But it has been a great surprise that no voice has been raised from the non-pacifist sector in protest against Dr. Scott's interpretation of the mind of Jesus. Are the apologists for war willing to accept the kind of aid and comfort which the distinguished New Testament scholar proffered to their cause? A few voices have, indeed, been raised in acclaim, but none in criticism or repudiation. How can this be interpreted? Have the passions of wartime so taken possession of these apologists for war that they can complacently and even gratefully accept a sanction for war which not only does violence to the Christian ethic but sacrifices the most central truth of the Christian gospel?

For itself, The Christian Century, which rejects the pacifist position, finds Dr. Scott's interpretation of the mind of Christ as unsatisfactory, not to say repellent in some of its features, as his pacifist critics do. We are bound to express our surprise not only that his thesis has awakened no opposition among non-pacifists, but that so eminent an authority in New Testament criticism could deal with the topic in the manner which he adopted. A modern scholar in this field might be expected to find the answer to his question below the level of simple morality, that is, on the level of Christian faith. But Dr. Scott chose to project his discussion chiefly on the level of the moral teaching of Jesus. One is left wondering whether his strong desire to find a Christian sanction for the war may not have betrayed him into an interpretation which, in a more objective mood, his own scholarship would not support.

However that may be, the assumption that the question of following Jesus in wartime (or any time) is a simple moral question capable of a simple moral answer, thrust Dr. Scott bodily into the camp of the pacifists who were well prepared to rend his main thesis into shreds. On many relevant points where he said Yes, they were ready

to counter with a resounding No. Pacifism, like Dr. Scott's thesis, is a moralistic interpretation of Jesus. Its moralism is both its strength and its weakness. It takes Jesus as a teacher and exemplar of "a way of life" which all men, and particularly all Christians, ought to follow. To follow Jesus is to adopt his way of life and refuse, whatever the consequences, to compromise the moral ideals which are enshrined pre-eminently in the Sermon on the Mount. War is utterly incompatible with the moral teaching of Jesus. In this affirmation lies the strength of pacifism.

But therein also lies the weakness of pacifism. And the weakness of Dr. Scott's ingenious interpretation of the moral teaching of Jesus lies in his assumption that the problem of following Jesus in wartime can be solved on the moralistic level. In proceeding on this level he adopts the fundamental fallacy of pacifism. It is the fallacy that in wartime we can follow the moral teaching of Jesus. He says we can: "We follow Jesus in this war by doing our utmost to win." The pacifist also says we can: We follow Jesus by refusing to fight. Dr. Scott makes Jesus a participant in the war—on the right side, of course! His pacifist critics cannot contemplate Jesus in the light of his own moral teachings as a belligerent participant in the war, and so they try to escape from it.

There is surely something wrong here, something wrong besides Dr. Scott's wrong interpretation of the moral teaching of Jesus. We believe that both Dr. Scott and his pacifist critics are wrong in that they are asking a religious question and giving it a moralistic answer. Dr. Scott attacks the moralistic answer of the pacifists by giving a moralistic answer of his own. According to his interpretation of Jesus' teaching, the Master placed the locus of evil exclusively in the motive, and thus cut off the act from its motive so that the act, even the act of murder, was morally neutralized or, in the case of war, rendered righteous and noble. It is no wonder that pacifist intelligence reacted with repugnance to a mutilation of the ethics of Jesus which seemed to rob moral evil of all objectivity. But the wonder is that only pacifists have arisen to defend the mind of Christ against such a break with the common Christian understanding. Are non-pacifist Christians afraid to concede the incompatibility of war with the moral teaching of Jesus lest they will thereby be driven into the pacifist camp?

Can we follow Jesus in wartime? This is a religious question, and it demands a religious, not a simple moral, answer. Jesus is more than a moral teacher. He is man's Savior. He saves us in our failure to live up to his moral teaching, and he saves us in the tragic predicaments in which our lives are caught by reason of our moral failure. War is supremely a tragic predicament; but life is filled with such tragedies, on smaller scales than war, but in essence the same.

The fallacy which vitiates the answers of both our contributor and his critics is that neither he nor they confront the whole Christ. Their Christ is a truncated figure. And their Yes and their No are both truncated answers. Had Jesus been no more than a teacher and exemplar of the good life, he would have perished from the memory of men, or survived only in human despair as a symbol of the unattainable. He did indeed perish from the memory of his contemporaries, save as he was remembered in the faith of those to whom not "flesh and blood, but the Father in heaven" revealed him as far more than a teacher and exemplar of the good life.

It seems like carrying coals to Newcastle to say these things in comment upon an article by so eminent a New Testament scholar as Dr. Scott. And we would not presume to do so were it not for a haunting feeling that in his zeal for the war and his strong reaction against pacifism he failed to do justice to his own view of Christ. There are indeed certain passages in his article which suggest other than a moralistic answer to the problem with which he deals. In particular, there is his observation that Jesus "seemed to accept war as one of the natural evils like sickness, disappointment, temptation, death"; and that in the apocalyptic forecast in Mark 13 Jesus "classed war with other convulsions of nature"—famine, earthquake and pestilence.

Here was Dr. Scott's real clue for an answer to his question. But it was completely missed, because he failed to show wherein war was to be classed with convulsions of nature and wherein it differed from them. War is like an earthquake, for example, because, once it begins, it is unescapable; it has to be accepted. You cannot "oppose" an earthquake and you cannot "oppose" an actual war. It *involves* you. Once begun, it is an inexorable necessity. When, therefore, we ask, Can we follow Jesus in wartime? we are asking, Can we follow Jesus when we are confronted with an inexorable necessity?

But war differs from an earthquake in that it is a man-made calamity. It is the wages of our sin, of our blindness, of our failure to practice the moral teachings of Jesus in our relationships with our fellow men *before the war began*. The necessity in which it involves us is of our own making. There is no guilt in being overwhelmed by an earthquake. But we share a common guilt for the coming of war. And the Christian's "acceptance" of war, his response to its necessity, cannot be determined by a moral justification of the fighting but by his repentance for the sin which makes the fighting necessary.

The Christian's response to war is not determined on moral grounds, but on religious grounds. His fighting, as unescapable, cannot be either morally justified or morally condemned. The condemnation lies against the common sin which makes the fighting necessary, and to this sin his repentance refers. His fighting is his necessary response to God's judgment upon sin; his repentance is his voluntary response to the divine grace which God offers in Christ. A necessity, whether it be a convulsion of nature or an actual war, lies outside the bounds of either moral justification or moral condemnation. To invoke the moral teaching of Jesus in an effort either to "justify" war or to "condemn" war subverts the Master's teaching and lands us in ethical unrealism.

This, in our opinion, is the fallacy which underlies both the thesis of Dr. Scott and the position of his pacifist critics. Had our contributor adhered to Jesus' classification of war with the convulsions of nature, and distinguished carefully between their likeness and their unlikeness, he would have found a religious answer to his religious question. Instead, he proceeded to take war out of

the class in which Jesus placed it, and treated our fighting in it, not as an unescapable necessity, but as a moral duty to be discharged under the sanction of the teaching of Jesus. He was thus forced not only to do violence to the specific moral teachings of Jesus, but to deny one of the profoundest insights of Christian faith, namely, the solidarity of mankind in sin.

In an astonishing paragraph, Dr. Scott denies that we had any degree of responsibility for the coming of the war. The acceptance of any responsibility is "nothing but a pious hypocrisy." "We can," he adds, "say with a clear conscience that we are not responsible for this war, and there can be no sense or value in assuming a guilt which is not ours, or confessing to sins which we have not committed." His critics have, we believe, effectively answered him on this point. How Dr. Scott would reconcile the attitude expressed in these words with Jesus' own parable about the prayers of the Pharisee and the publican, we do not know.

Can we, then, follow Jesus in wartime? Yes, we can follow him in wartime and in all times. But we cannot follow his moral teachings when we stand in the "regime" of war. We can follow his moral teachings only in those situations where we are presented with alternatives between which, in our freedom, we may choose. Wherever life presents us with two ways, one right, the other wrong, Christ shows us the right way and beckons us to follow him upon it. Not to follow him is to deny him. But in a situation of actual war there is no alternative to fighting. Confronted with the unescapable necessity of fighting, our only freedom is to choose on which side we shall fight.

It is a simple delusion that we can refuse to fight. The great body of pacifists in this war are demonstrating their solidarity with their fighting community in *refusing to refuse to fight*. Those pacifist draftees who refuse to bear arms in fighting for their country find themselves in the unhappy position of fighting on the other side. It is the nature of war—revealed more clearly than ever in modern war—that it engulfs us all. War, once begun, is the only activity of the political state which the citizen cannot oppose without involving himself in the activity which he opposes.

As the Christian sees it, this is moral tragedy. For it lays upon us the positive necessity of doing what the moral teachings of Jesus forbid. An earthquake involves us in no moral tragedy; it involves us in suffering but not in guilt, and it calls forth only humane and Christlike actions in relief of suffering and in the bearing of it. But in war our predicament is a moral tragedy, and there is no escape from a tragic situation of this kind save by doing that which in another situation is moral evil. To twist the ethical teachings of Jesus into a shape which makes them approve war as righteous and noble, is a species of exegesis so violent as to amount to ethical sacrilege. The Christian conscience cannot tolerate the suggestion that we follow the moral teachings of Jesus by "doing our utmost to win," for this means killing and destruction and lying—and it means hatred, despite all our pious rationalization of the possibility of fighting without hate.

Yet the Christian, like every other citizen, must fight, and fight to win. How then can we follow Jesus in wartime if we cannot follow his moral teaching? No Christian should be staggered by this question. We follow him by accepting his salvation from the hell in which our failure to follow his teachings has plunged us. He is more than our moral teacher sitting on the hillside and telling us, his disciples, how we *ought* to live. He sits also at the right hand of God as our intercessor and savior when the unescapable judgment of God falls upon us for our sinful failure to obey his teaching. This is what the revelation of God in Christ means. It is what his divinity means, what his oneness with the Father means, what his cross means. It is what our Christian faith means when we turn to him as the mediator of God's mercy and pardon.

We follow Jesus, then, not by claiming the sanction of his moral teaching for what we must do when we fight (only with horror can the Christian contemplate this monstrous necessity) nor by cringing in dumb resignation before our necessity (the Christian cannot be a fatalist), but by accepting the forgiveness of God for our communal sin—the forgiveness which is mediated by Christ himself. And how do we accept this divine forgiveness? Every Christian knows the answer: By repentance for our sin. We follow Jesus by fighting repentantly! Not repentantly for the fighting—which is unescapable and cannot be repented of—but for the sin which brought us under this monstrous necessity in which Christian faith discerns the judgment of God upon our sin.

Our question, we repeat, is a religious question, and it can have only a religious answer—the answer of a repentant heart toward God. But the religious answer is also a moral answer, for our repentance is not mere remorse or sorrow, though godly sorrow leads to it. Our repentance is not complete, or even genuine, if it falls short of moral reformation. To follow Jesus in wartime is, therefore, repentantly to dedicate ourselves and our nation to those high imperatives which make for a peaceful world. And these imperatives—what are they but the moral teachings of Jesus? It is only in a world order which, though ever so roughly, is built upon the moral teaching of Jesus that mankind may hope for the abolition of war.

The Enduring Light

O PROPHETS and redeemers! you who bled
To clear man's pathway lest he trip and fall!
Confucius, Buddha, Moses, Christ and all
Those radiant ones who loved our race, and led!
What voice have you against the rage and dread
That shakes our planet like a thunder call?
What word for us whom bombs and blood appall
On fields where vulture beaks alone are fed?
The hills are silent, and the stars are mute.
Yet even the thought of those bright-haloed souls
Uplifts the eyes, and spurs the flagging heart,
And makes us glimpse, beyond war's skull-marked fruit,
The silvery cloud-fringe of more luminous goals,
The light that, kindled, cannot quite depart.

STANTON A. COBLENTZ.

The Future of Europe

By Hewlett Johnson

THE fate of Europe after the war will depend in no small measure upon the conduct of the war itself, in regard to its military, political and moral aspects. If from the moral point of view the attitude of Great Britain and the United States of America, who now operate in close combination, is to be one of pure expediency, a temporizing use of quislings and fascists, then the moral purpose of the Allies will collapse. The respect of millions of potential European allies will be forfeited. Great Britain and the United States of America will be regarded with suspicion and dislike, neither country exercising any influence among the newly freed European populations: such power as they possess in postwar Europe will be based on bread and bayonets. The bread front is already in process of formation.

It is a grim prospect. If not checked, these tendencies promise disaster. Instead of peace we shall look for an era of strife even more bloody and fratricidal than the present war—one side maintained by the bread and bayonets of the United States, the other seeking help elsewhere. Is that, I would ask, what the United States really desires? So far as the masses are concerned I refuse to believe it. Of other powerful groups one speaks with less certainty.

A Test of American Sincerity

Fortunately we are in possession, if we will use it, of a simple test, and a test made the more urgent in view of the disastrous mistakes (if we are charitable enough so to regard them) of the United States in North Africa at this very moment, where Darlan, the fascist, was placed in power from motives, so we were assured, of expediency. The test of the United States and its ideals in rejecting class interests and eschewing the path of power politics is her willingness, or otherwise, to set up immediately a political council consisting of at least the United States, Great Britain, the U. S. S. R. and possibly China. Here is the supreme test for Mr. Roosevelt, for it is a matter of major concern that now, for the first time, the rest of the world outside the United States is asking whether or not Mr. Roosevelt is acting with honesty and sincerity.

The function of such a political council would be to decide upon the political strategy of the war and the almost equally important military strategy.

Not only as a test of the honesty and sincerity of the United States and Great Britain is such action urgent and imperative for the proper prosecution of the war and for removing the misgiving of the past two months and preventing fresh Darlan experiments elsewhere. It is also of major importance for the peace which is to follow the war.

Europe, like the rest of the world, will present a mass of postwar problems. Two devastating wars have already destroyed the old European stability. A new era is at the birth. Its character is even now in process of formation. None but a rash man would attempt to predict details. But the general features of the peace are less obscure.

It may be that we shall be left with a Europe that is dictated by all the victors, as was the case in 1918, if the victors can reach agreement among themselves. At the moment there are small signs of agreement. On the contrary, the Anglo-American bloc still apparently ignores the Soviet Union. The situation in North Africa is painfully and tragically significant and prophetic. The same bloc, with the same exclusion of the Soviet Union, may strive to establish the postwar Europe after its own heart and on similar lines. Should this attempt be made it is reasonably certain that a Europe thus dominated would be recognized as a counter-foil to the Soviet Union and the Soviet Union would be forced to take appropriate action, with what consequences we will consider later.

Back to Spheres of Influence?

If, however, agreement should be reached between the Anglo-American bloc and the Soviet Union it might take one of two forms. Spheres of influence might be set up. The Roman Catholic southern states, France, Italy, Spain and Portugal, would be one possible alignment. The Scandinavian states with Belgium and Holland another. Both these could be under the "tutelage" and "guardianship" of the Anglo-American bloc. Another sphere of influence, Germany and eastern Europe generally, could be under Soviet "tutelage."

Or—and this is what we might hope for and prefer—the three major victorious powers might agree to keep the ring while the peoples of Europe themselves determined their respective regimes. That, of course, from our point of view would be the fairest, wisest and safest course. To that course indeed we are pledged under the Atlantic Charter. And for that cause we have already asked of millions the ready sacrifice of their lives.

Unfortunately that policy stands least chance of adoption. We know from bitter experience how seldom deeds match words when they clash with powerful vested interests. And since with freedom for the masses to determine their own course it is almost certain that the greater part of Europe, including Germany, France, Italy, Spain and the Balkans, now rid of their gangster element, would "go red," the clash with vested interests would be unbearably great. The mere thought of it terrifies the mind of those who control power here and in the United States. For this reason we feel that unless a radical and much to be desired change takes place there will be no freedom for the peoples of Europe to set up the regime they desire. British and American capitalism, together with Roman Catholicism, dare not let France and Italy become socialist countries unless the form is social-democratic, with the Weimar government, thoroughly subservient to capitalistic influences, as the model.

That very thing is happening before our eyes in North Africa at the moment I write. Here, without any testing of the wish of the people involved, the American government has set up a fascist government in power, subse-

quently confirming every one of its actions. That, it was stated, was to be a temporary measure, a matter of temporary expedience, justified by the fact that the deal with Darlan would save 18,000 American lives. Subsequent statements from the United States however do not reveal a policy designed to meet Eisenhower's difficult situation. Moreover, it is credibly reported that Darlan himself was captured and placed under arrest by some 400 pro-Allied Frenchmen at the time the landings took place in North Africa, and was released by Eisenhower and confirmed in his political power. This does not suggest a policy of expediency designed merely to facilitate speedy action and a bloodless landing. But in any case the landings were already accomplished by the time the deals were made with Darlan.

What Happened in North Africa?

These misgivings might have been removed if the new situation created by Darlan's assassination by the young French patriot, Bonnier de Chappelle, had been utilized for bringing about a release of the democratic forces in North Africa and for linking up with the same forces outside the territory. Instead of that, Darlanism has remained as a policy, and a policy which still maintains every aspect of Vichy fascism. The maintenance of the anti-Semitic laws; the continued internment of a thousand members of the International Brigade, including at least a hundred Soviet citizens as well as Poles and Czechs; the continued imprisonment of 27 Communist deputies; and now at last the confirmation of this policy by the deliberate bringing back in an American plane from the Argentine of the Vichy minister of the interior, Peyrouton, one of France's most notorious quislings, a person with whom no patriotic democratic Frenchmen could possibly work—all this represents a triumph for fascism.

What is the significance of all this Darlan policy in North Africa? *It is the shape of things to come in Europe.* As Charles Collingwood said, in his broadcast from Algiers, of these political developments: "These are not North African politics. These are the politics of Europe. To a large extent these are the politics of peace." Mr. Macmillan also has said as much.

That is the terrifying thing. Is it for this—for the re-establishment of fascism under the protection of American bayonets—that millions of brave men are giving their lives?

The Russian Factor

Of course there is another massive factor apt to be ignored by those who either here or in the United States anticipate the possibility of dictating to postwar Europe its form of government and dictating it in opposition to the real will of the masses of the people concerned. That massive factor is the U.S.S.R. For where do the eyes of the masses turn now? Do they turn with hope and enthusiasm to North Africa? Emphatically not. They turn eastward to where Russia holds and now presses back the mighty armies of Germany supported by nine vassal states and all the industrial might of Europe's factories.

And Russia has accomplished her task almost unaided. The delay of the second front in Europe, which some of us so deeply deplored, has at least been the means of opening the eyes of the masses in England and other European countries to the significance of the new civilization which has had its birth in Russia. The land of an immature industry, of the wooden plows and the illiterate peasantry, has in less than two decades and a half become a match for Germany and all her allies. Here is the demonstration of the might and possibilities of socialism. This demonstration is not being lost either here or across the channel.

If the capitalist elements of Great Britain and the United States try to suppress the rising socialistic forces of Europe, if they refuse to enter into a full and cordial association with the Soviet Union at the present time, if they should accentuate the estrangement and endeavor to keep the European masses under tutelage by force of arms and threatened starvation, is it likely that Russia will remain inactive? Will Russia stand by and see a Germany struggling successfully against her own capitalistic regime forced back once again under the capitalistic yoke, and against her will, by Western capitalism? That at least will never recur again.

The Strength of Russia

The new Russia is unquestionably strong. The Western nations have hitherto been ignorant of the extent of that strength. Ignorant too of the foundation upon which that strength has been built. For Russia has been strong in the arts of war because she has been strong in the arts of peace—strong in industry, in science, in education, in cultural services; strong most of all in moral purpose. The morale of the Red Army and of the industrial front which backs it up rests on solid moral and spiritual foundations.

Europe has been slow to recognize all this. But Europe now awakens and will not in the future be so easily duped. Europe begins to perceive that an economy based on common ownership of the means of production, common ownership of land and minerals, on a carefully planned production based on service rather than profits and guaranteeing to all the right to work, the right to leisure, to education, to health services and cultural amenities, the right to full security in sickness, in incapacity and in old age, is opening to all wholly new and entirely tempting vistas of liberty and freedom.

Europe, I am convinced, begins to welcome this new civilization. Europe has been profoundly impressed by the strength, constancy and unity in war which sets its seal upon Russia's new order; and it is against this background that Europe is viewing and estimating the events in North Africa. Europe will not for long stand a similar dominance of powerful interests repeating on the large European scale the quisling experiment of North Africa. Neither will Russia tolerate it.

Nor indeed, do I believe, does the heart of the United States desire it. The United States in general would, I am convinced, support in Europe the application of the Atlantic Charter principles. But there are forces in the United States, as there are forces here, which think otherwise and which even now plot for suppressions and manipulations on the Darlan model. I would therefore

beg America to think twice before she is led forth upon any such perilous path. I would beg America, and my own country too, to calculate carefully the forces that would be opposed to them were they to attempt to apply Darlanism to Europe.

Postwar Regimes

In any estimate of the probable strength of the new socialistic movement in Europe we must remember first the Balkans. Many fascist-minded Rumanians, Hungarians and others have been liquidated by the war. The civilian populations have been disillusioned. They see the strength of the new Russian civilization. This, added to their Slav blood, is bound to throw them into close association with the new order in Russia. The same thing will almost certainly take place in Germany, to whom the strength of the new Russia will make eloquent appeal. The Hitler regime, which is the capitalist regime, will pass. A socialist regime will replace it in the postwar Germany.

Think then of the strength of such a new socialist bloc extending from the borders of China to the shores of the Rhine, backed by the organizing ability of a newly released Germany and with access to so vast a wealth of raw material as is contained in that area. But that is not all. France and Spain could not possibly escape the contagion of the new movement. Already they strain at the leash, already they are ripe and overripe for change. What chance has Franco without Hitler's support? And in the Far East again there is China, with its culture, its innate mechanical genius and capacity for work, and its rapidly developing cooperative and anti-fascist spirit. China is already bound by the closest ties to Russia. The attachment will grow.

Can the imperialists of England and the United States hope to suppress all this immense mass of highly developed people by bayonets or starvation? The thing is impossible. And if some Americans thought it possible they would, I imagine, quickly discover that the British army will not fight a United States imperialistic war in Europe. Neither could the British people today be persuaded by any of their fascists to take up arms against Russia.

Peace, lasting peace, in Europe can be reached only if the principles of the Atlantic Charter are resolutely applied. Possibly it is providential that the Darlan experiment has been made in North Africa. The abject failure of a policy of pure expediency, all the tardiness, the disappointment, the questioning, the fears and the inefficiencies it breeds are now seen against the brilliant successes on the eastern front. They give no encouragement to any who would apply on the large scale principles which have proved so disastrous on the small. The world in general and Europe in particular hunger for a new morality, a new planned economy, a new outlet for the creactive activities of common men. Europe and the world will not now be diverted from their goal. The new age is upon us. The new life of springtime surges up, bursting afresh the crusted, toughened bark of wintertime. None can stay it.

The Culbertson Postwar Plan

Second Article

By Oswald Garrison Villard

MR CULBERTSON'S plan provides for three time periods. It calls for immediate foundation of the world federation which he hopes will be initiated by the United States and England, and, he trusts, Russia and China, while the fighting is still going on; an armistice period; and then the period of permanent organization. Following the American model he proposes three branches for the permanent government of the world federation—executive, legislative and judicial. The last includes a world supreme court and a world equity court. The equity court would deal either directly or through appointed arbitrators with all treaties and with all economic, political or territorial disputes arising between states or regions or involving the world federation government. All decisions of the supreme court must be on the basis of seven out of eleven votes—this as an additional safeguard for minorities.

The legislative branch of such a world federation is to be composed of two houses, the world trustees and the world senate, with terms of six years, no member to be re-elected. Mr. Culbertson suggests eleven world trustees, one from each of the initiating or leading states of the regional governments, which, as I pointed out in my previous article, are to be set up as a new governmental organization between the individual states and the world government. The world senate is to be a vocational body composed of fifty-five members—five from each regional federation—representing in equal proportion capital (or executive management), labor, agriculture, science and education. The president of each regional federation would select one world senator from each of the foregoing vocations with the approval of the regional senate.

A World Executive

As for the executive branch, it is, of course, headed by the world president, and Mr. Culbertson urges the selection of Mr. Roosevelt for this post. (Would Mr. Roosevelt be satisfied with Mr. Culbertson's provision for a six-year term without the possibility of re-election?) Mr. Culbertson sets up a very cumbersome system under which the president would be chosen by a majority vote of all the voting inhabitants of the regional federation, or

by a majority vote of the regional senate with the approval of the regional president. As he provides that the first president shall come from the United States, he specifies that the second president shall be selected by Great Britain, and the third, exceptionally, by all the member states which are not initiating states. Thereafter France and the other leading states would choose the world president in turn, moving eastward around the globe. He has hit upon the singular device of a movable world capital to be located on extraterritorial ground in the initiating state to which the world president belongs. What he calls the "slight disadvantage of moving the capital every six years" will be, he thinks, more than compensated for by the establishment of a world university and cultural center in the buildings vacated by the itinerant world government.

A World Army

The powers of the world government would be chiefly those concerned with the maintenance of peace, the support of an armament trust, the supervision of the rights of the pooled colonies to self-rule and fair treatment, the administration of international communications and the conduct of plebiscites. By legislation a world bank, a world commodity corporation and other corporations to deal with exchange, trade and so forth would be set up. All the other normal functions of a federal world government, such as the administration of international universities and research institutions, control of the problems of health, population, immigration, conservation of natural resources, international standards of weights and measures, currency, the peaceful patrol of the oceans and the like, would naturally pertain to the Culbertson visualization, and the introduction of an international language is to be one of its duties.

It is, however, to the organization of the world army that Mr. Culbertson has perhaps given the most careful thought. The problem he puts thus:

> It is astounding with what glib nonchalance many experts prattle about an "international police force" without realizing its sinister implications, if it is to be a *real* force; or its hopeless futility, if it is to be a token force. It is on the rock of this tragic contradiction that all peace plans have heretofore foundered. It does not matter how perfect a plan may be in other respects: if it fails to provide for both the collective security of the world and the military safety of individual nations, lasting world peace is but a dangerous delusion.

Mr. Culbertson realizes that if the international police force were not properly organized and controlled there would be every danger that whoever commanded that police force might easily seize control of the world. To meet this difficult situation of giving the world security and making each large nation feel that its safety is not jeopardized by the international force, Mr. Culbertson has developed what he calls the "quota force principle." In other words, his new method of armament, composition and distribution of the national armed forces would give to each government a sufficient police force without, however, jeopardizing the capacity of individual states to resist any aggression.

Briefly, his world police would consist of quotas recruited from the citizens of each leading or "initiating" state of each regional federation. These quotas he calls "national contingents." In addition, there is to be a collective quota, called the mobile corps, made up of units, military and naval, of men of the same nationalities recruited from member states other than the initiating states. In time of peace each national contingent would be stationed only in its country of origin. But no troops of other nationalities could be stationed in a federation beyond those of the member states of the federation, and no foreign troops could be moved into any regional federation without the permission of its initiating state. Thus each sovereign regional federation would become a strategic zone of the large initiating states, and yet the sovereign rights of the other member states would not be infringed. Each national contingent of the world police would thus remain a national armed force of its own country, although supported by the world government, and would be trained according to the traditions of each country. Mr. Culbertson evidently presumes that autocratic state governments with military obsessions will be wiped out by the treaty of peace.

The Quota Principle

It must be stressed again that each national contingent of the world police would be the national armed force of its country of origin, whereas the mobile corps would be under the direct training and command and at the immediate disposal of the world federation. The members of the latter would become citizens of the world federation during their enlistment, and in peace or in war would obey exclusively the orders of the world government. The countries furnishing the various contingents would have no rights in the mobile corps beyond the right of recruitment. All members of the world police would have to take an oath to uphold the constitution of the world federation and to defend not only their own country but the world federation against aggression. No contingent of either force would be required at any time to participate in military operations against the country of its origin. To illustrate his plan Mr. Culbertson allots 20 per cent of the world army to the United States, 15 per cent to both the British and the Russians, 4 per cent each to the French, the Germans, the Poles, the Turks and the Chinese, and India, 2 per cent to Malaysia, and 2 per cent to the Japanese. The remaining 22 per cent would be composed of the collective quota or international mobile corps.

Obviously any such vast and detailed proposal is open to criticism at various points. Its great merit is that it is original, extraordinarily detailed and far-reaching, and is the first proposal to be made which squarely meets the objections of the powerful nationalist forces in every country that they will not have their countries subjected to the military control of an international body. Of course much will depend upon the size of the forces under any plan of world organization as to how far militarism would be removed from the world. Mr. Culbertson provides that his world army shall include 2,000,000 men, 50,000 planes, 100,000 tanks and 100 battleships or aircraft carriers, these weapons to be allotted in accordance

with the quota strength already cited. Why so large an army would be necessary if he sets up his world armament trust and gives to the world government the exclusive non-profit-making monopoly of the manufacture, possession and transportation of heavy weapons, I cannot understand. This he plans, however, and he even goes so far as to authorize the world armament trust to set up eleven manufacturing divisions, one for each initiating state.

Both as a pacifist and as a realist I would favor the total abolishment of the manufacture of warplanes, warships and tanks. Why would it be necessary to maintain arsenals if all the countries were disarmed, and why should the world have to continue to waste enormous treasure on armaments—on battleships costing $100,000,000 apiece—when no single country is to have the right to manufacture them? In this respect it seems to me that Mr. Culbertson repeats the blunder of the Treaty of Versailles in allowing any army whatsover to Germany. A police force should be a police force, armed as such; even Hitler was twice ready to abolish warplanes and submarines. But whatever its defects, it is impossible to withhold from Mr. Culbertson an expression of gratitude and admiration for this first elaborate and well worked out plan for a new world. It should everywhere be the basis for future discussions.

Why Gandhi Fasts

By Harold E. Fey

FOR the ninth time, Mohandas K. Gandhi is fasting. Tension leaps from India to London, where leaders of state are gravely concerned. Newspapers are warned that their treatment of this event may produce serious repercussions. Crowds wait for the latest bulletins from the bedside of the strangest political leader in the world. Police and garrisons of troops at strategic places throughout a vast sub-continent prepare for trouble.

Why does Gandhi fast? Is this act a refined form of sabotage, of which this "arch saboteur" is alone the master? That would appear to be the opinion of L. S. Amery, secretary of state for India, who invented the phrase and applied it to Gandhi. Is it an act of "political blackmail"? That was the term used by Lord Linlithgow, the present viceroy of India, in a letter to the aged Indian leader. Or is it a weapon hammered out on the anvil of suffering and tempered in the oil of prayer? Is Gandhi a saboteur or a saint? Is he a charlatan or a prophet? Or neither?

Gandhi's Previous Fasts

An examination of the occasions on which Mr. Gandhi, now 72 years old, has resorted to this method in the past throws considerable light on what he is attempting to do now and why he chooses this means of achieving his aims. There is no evidence that he even thought of using the fast as either a spiritual or a political instrument before the First World War. A young lawyer, he was then in South Africa, where he became the champion of the thousands of Indian laborers who had come to that prejudice-ridden colony in search of work. Although he there led his first movement of civil disobedience, he was able to work out a compromise with such a fair-minded man as Jan Christian Smuts, now premier of South Africa. Those in authority had had no experience, such as the British in India have today, with this novel form of resistance without violence. Gandhi's philosophy was still in the formative stage as he read and tried out the ideas of Thoreau, William Lloyd Garrison, Tolstoy and the Sermon on the Mount.

During the First World War Gandhi recruited an Indian ambulance corps and otherwise cooperated with the British war effort. He did however intervene in the last month of the war in a cotton mill strike at Ahmedabad. When he could get justice in no other way, he engaged in a three-day fast. Today some of the strongest of the so-called "Gandhi unions" are located in this place where he staged his first fast. They have now gone on strike in support of Gandhi's protest by fast against Britain's refusal to negotiate.

Penance for a Blunder

Like other Indians, Gandhi believed what was generally held to be a promise that Britain would give Indians self-government after the war. When the struggle was over, no freedom came. Instead, a series of repressive laws called the Rowlatt Acts were imposed upon them. Bitter disappointment found expression in political demonstrations and labor strife. Gandhi sought to divert this unrest from its accustomed methods of violence into his "non-cooperation" movement. Then at Amritsar in 1919 a British general ordered machine guns turned on a crowd. Hundreds of unarmed men, women and children were killed and wounded. The struggle suddenly intensified. For months it continued with growing bitterness. Then in a place called Chauri-Chaura a mob burned a police barracks, incinerating alive the occupants. Gandhi immediately called a halt to non-cooperation. For five days in February 1922 he fasted as a protest against this barbaric act and in penance for his "Himalayan blunder" in trying to lead an undisciplined people in non-violent resistance.

After spending the next two years in prison, he was released in 1924. He had not been out long when trouble broke out between Hindus and Moslems at a place called Kohat. To effect a reconciliation which might bring together the two religious communities whose differences the British use as a proof that India is not ready for freedom, Gandhi undertook a 21-day fast. "I was writhing in deep pain," he wrote. "News of Kohat set the smoldering

mass aflame. I passed two nights of restlessness. I knew the remedy." He had decided to fast. But he always insisted that his fast was not merely a political stratagem and that the method must not be attempted by others. "My fast is a matter between God and myself. My penance is the prayer of a bleeding heart for forgiveness, for sins unwittingly committed. It is a warning to Hindus and Moslems who have professed to love me." This fast nearly cost Gandhi his life. When the three weeks were over, he was too weak to speak.

Opposed by Nehru

In these fasts, Mr. Gandhi had to confront not only an inner conflict but was compelled to go against the advice of many of his friends. Jawaharlal Nehru, for years his closest associate, opposed them from the beginning. For several years these counsels prevailed. It was not until 1932 that another crisis arose which Mr. Gandhi chose to cut through with this sharp knife of self-inflicted pain. Laborite Ramsay MacDonald was prime minister in London. To quiet unrest among India's sixty million "untouchables," he granted them a separate electorate, like that which had divided the Hindus and Moslems into separate political communities a generation before. Gandhi objected to widening the cleavage between the depressed classes and the Hindus. When all his arguments failed to make an impression, he announced from Yeravda jail where he was incarcerated that he intended to "fast unto death" in protest. Nehru was shocked. "After so much sacrifice and brave endeavor, was our movement to tail off into something insignificant? Was this consistent with non-cooperation and civil disobedience?"

In spite of Nehru's skepticism, he records in his remarkable autobiography, *Toward Freedom,** how during this fast he was drawn irresistibly from "anger and hopelessness" through an "emotional crisis" to an acceptance of "whatever happened," including Gandhi's death. He tells of the "tremendous upheaval all over the country, a magic wave of enthusiasm running through Hindu society . . . untouchability appeared to be doomed." After thirteen days the British cabinet withdrew its decision to have separate electorates for untouchables and Gandhi gave up his fast. Even in his hour of triumph Nehru warned him of the "danger of your methods being exploited by others" and mourned the fact that the people had been diverted from civil disobedience. A year later, when Gandhi wanted to resign from the leadership of the Congress, Nehru's prediction came true. Seven of Gandhi's followers fasted until he changed his mind!

Fasts for Purification

By this time the civil disobedience movement had demonstrated that its weakness lay in the lack of discipline of the people. The "Salt March to the Sea" had come and gone and thousands of members of the Congress party had again been jailed, but people tired too quickly of the difficult struggle. So in May 1933 Gandhi decided to fast again, this time for "purification" of himself and his people. He was again in jail. On the first day of the fast he was discharged from prison, for the British *raj* did not want to be held responsible for Gandhi's death. Again Nehru records "the emotional upheaval of the country during the fast [which lasted twenty-one days]. . . . It seemed to be sheer revivalism and clear thinking had not a ghost of a chance against it. All India, or most of it, stared reverently at the mahatma and expected him to perform miracle after miracle and put an end to untouchability and get *swaraj* and so on—and did precious little itself!" Nevertheless a year later Gandhi undertook his sixth fast, also to cleanse the Indian community, and soon afterward refrained from food for a week until the British allowed him to edit his weekly paper, *Harijan,* with which he was campaigning against untouchability, from jail.

Gandhi's eighth fast came three years ago. Like many others it was undertaken for religious reasons but had profound political effects. The princeling who ruled Rajkot, a little state of which Gandhi's father was once prime minister, had abused his people. Congress had influenced him to pledge certain reforms. Then his British adviser had induced this weakling—so the Congress believed—to break his pledged word. Asserting that "there is evidence of a cold-blooded breach of a solemn covenant entered into between the Rajkot ruler and his people," Gandhi flatly declared that "the breach has been committed at the instance and bidding of the British resident, who is directly linked with the viceroy." This time his announced "fast unto death" lasted just two hours more than four days, when the British of the Chamberlain government gave in. An Indian prince had learned that in some circumstances an Indian leader might have more power than the British *raj.*

Nehru's Criticism Continues

But Nehru was again critical. He held aloof and wrote: "The sense of helplessness increases after the Rajkot incident. I cannot function where I do not understand and I do not understand at all the logic of what has taken place. More and more, the choice before many of us becomes difficult and this is no question of right or left or even of political decisions. The choice is of unthinking acceptance of decisions which sometimes contradict one another and have no logical sequence, or opposition, or inaction. None of these courses is easily commendable. To accept unthinkingly what one cannot appreciate or willingly agree to produces mental flabbiness and paralysis. No great movement can be carried on this basis; certainly not a democratic movement. Opposition is difficult when it weakens us and helps the adversary. Inaction produces frustration and all manner of complexes when from every side comes the call for action."

Behind this statement was the fact that while the independence movement was as deeply rooted as ever, its political functioning was consistently frustrated by the British government and by the factional disunion within the Congress party. According to men like Nehru, who thought of political achievement as possible only through strong party organization, Gandhi's dependence upon such devices as fasts, undertaken in response to an unpredictable inner voice, was ruinous. "I felt angry with him at his religious and sentimental approach to a political

*Published by John Day Co. Quoted by permission.

question, and his frequent references to God in connection with it," he wrote on one occasion. "He even seemed to suggest that God had indicated the very date of the fast. What a terrible example to set!"

The Present Fast

Terrible or not, Gandhi is now once more giving the answer he has learned to give to the promptings which lead him to undertake his fasts. When he was imprisoned last August, he gave the British authorities six months to relent and reopen negotiations with the Congress party which Gandhi heads. These conversations were broken off when Gandhi, Nehru and the rest of the top-ranking leadership of the Congress were imprisoned last summer after the Cripps proposals had proved inacceptable and they resumed their campaign to get independence. Gandhi has offered to resume these conversations providing he and the other responsible Congress heads are released so they can confer. He declares that because the British will not give him unconditional freedom, he expects to fast for twenty-one days. Since he cannot drink untreated water, he will have water with the juice of citrus fruit in it and nothing else. He says that he hopes this fast is not unto death.

The British government offered to release Gandhi during this fast with the understanding that he would be arrested again when it is over. They offer him whatever medical care he desires. A noted Calcutta specialist, a friend of Gandhi's, has gone to be at his side. A few of the small number of Congress leaders who are not already in jail may be allowed to see him. But the government announces that it refuses all responsibility for the effect of this grueling ordeal on the aged mahatma's health. Gandhi in turn denounces the repressive measures of the government as unwarranted and wrong, puts on the viceroy responsibility for the riots and bloodshed which have occurred since the Congress leaders were imprisoned. He declares that the British administration is responsible for the near-famine shortages of food which have brought widespread suffering to India. Since he cannot leave the house, where he has been held for the last six months, as a free man, he refuses to leave at all and will face his test as a captive.

Gandhi's Philosophy of Fasting

Gandhi fasts because fasting is consistent with his philosophy of the place of suffering in social progress. He believes that suffering is inevitable, but that it is redemptive only when voluntarily assumed for oneself rather than when it is inflicted on others. "Suffering is the mark of the human tribe," he once declared. "It is an eternal law. The mother suffers so that her child may live. Life comes out of death. The condition of wheat growing is that the seed should perish. No country has ever risen without being purified through the fire of suffering. . . . It is impossible to do away with the law of suffering, which is the one indispensable condition of our being. Progress is to be measured by the amount of suffering undergone . . . the purer the suffering, the greater is the progress."

This may be true, some say, but isn't Gandhi a saboteur for using suffering now? Sabotage is deliberate obstruction of the war effort of one's nation. Gandhi and the members of the Indian National Congress objected from the beginning to the declaration of war by the viceroy on behalf of India. They say that until they are free to enter it voluntarily, this is not their war, but they have pledged their help if they may give it as free men. They would therefore deny that an act such as Gandhi's is sabotage. Admitting that Gandhi's act is coercive, as he himself does, they would defend it against the charge that it is political blackmail by pointing out that it is the only weapon which a disarmed colony can use against the coercion which is constantly being used against it. If this comes dangerously close to an avowal that the means justifies the end, they reply that all politics is the manipulation of coercions and the use of power to achieve social aims.

There will be no agreement for a long time to come on whether Gandhi is a saint or a saboteur. But certainly the tribute paid him in London a few weeks ago by his old opponent, General Jan Christian Smuts, is worth considering. General Smuts said: "It is wrong to talk of Gandhi as a fifth columnist. He is one of the great men of the Asiatic world and is the last person to be placed in that category. He is dominated by high spiritual ideals, but whether these are practicable in our time is another question. But he is a great patriot, a great man and a great spiritual leader."

VERSE

One Shall Be as a Gate

LOVING one person who is blind,
I enter the dark world of all
Who cannot see. Through her I find
An open gateway in a wall
That otherwise I could not scale.
Loving one tall upstanding lad,
I build ideals that shall not fail
The world-wide ranks of youth. And had
I not felt deep affection for
One little foreign child, how could
I hope to find the open door
To universal brotherhood?

HAZEL M. KERR.

Let My People Go

FROM the deep earth a voice cries: "Free my own!"
Pressure of root upon collapsing stone.
This is not Moses speaking, but a flame
That burns not leaves but monarchs. Still the same
Unhearing rule returns: the hurtling whip
Lashes dark backs upon a slaver's ship.
Now once again the flames of freedom blow,
As Gandhi utters: "Let my people go."
—Give over, Empire, heed the Spirit's thrust:
In golden tombs Egyptian kings are dust.

EDITH LOVEJOY PIERCE.

BOOKS

God-Consciousness in Judaism

MAJOR TRENDS IN JEWISH MYSTICISM. *By Gershom G. Scholem. Hilda Stich Stroock Lectures at the Jewish Institute of Religion, New York. Schocken Publishing House, Jerusalem.*

EVEN in these highly unmystical times, learned circles everywhere will welcome this work by Dr. Scholem, professor of Jewish mysticism in the Hebrew University at Jerusalem. For more than a quarter of a century he has been exploring a hitherto neglected realm of the Jewish religion, publishing books, editing and translating texts, writing almost innumerable articles and monographs, and contributing to standard works of Jewish and general scholarship, but this is the first time that he has made the results of his vast researches accessible to English readers, and in a style which makes his book interesting, almost exciting, reading. This challenging volume, bold and solid alike, should go a long way toward correcting many a popular error regarding Jewish history and religion.

That the Jew was a stranger to the mystic experience, was never visited by those sudden and unexpected inrushes of the divine which make God a tense, acute and living reality to the individual consciousness, was an opinion held by both Jewish and Christian scholars—by the first because of their attempted simplification of Judaism, and by the others because of their desire to deny spirituality to the Jewish religion. Even so distinguished an authority as William Ralph Inge has sinned in this direction. "The Jewish mind and character," he says in his *Christian Mysticism,* "despite its deeply religious bent, was alien to mysticism." Professor Scholem not only denies this charge but for its refutation brings to bear his vast learning in ancient, medieval and modern Jewish lore. He thus proves that the mystic flight has ever been present in Israel and its traces are everywhere —in the Bible, in the Talmud, in the innumerable volumes of saintly Hebrew thought, in the Jewish liturgy whether in its ancient or in its medieval strata. The outside world but rarely got to hear about them, for in most cases the Jewish mystics were too shy or modest to leave behind them autobiographies. Otherwise whole libraries of such books as James' *Varieties of Religious Experience* might have been written about them.

Discounting such vague and elementary intimations of mysticism as are found in the Bible and the Talmud, which provided the scaffolding but cannot be said to constitute a system, Jewish mysticism may be said to be divided into two main schools, the Spanish and the German. The former was more intellectual and speculative, the latter more practical and devotional. One led to philosophical mysticism, the other to prayer, devotion to God, self-denial and an austere life so far as was compatible with the spirit of Judaism which stressed a proper balance between the physical and the spiritual. There were, of course, extremists in both schools, but their number was fortunately small. The canonical book of the Spanish school of mystics was *The Book of Splendor,* composed by Moses de Leon in the thirteenth century. The classical work of the medieval German mystics was *The Book of the Devout,* by Judah the Devout of about the same time. What characterized the devotees of both schools was their utter devotion to the Torah, the piety and saintliness of their lives, and their ecstatic, almost pathetic, longing for communion with God.

It is, however, the Safed (Palestine) group of mystics of the sixteenth century, with Isaac Luria at its head, that has exercised the greatest influence upon the mystical thought of the Jews since that time. Luria was a Kabbalist of saintly character and creative power. Though dying at the early age of 38, he so impressed his personality upon his own and succeeding generations that legends still circulate about him. He lived an ecstatic life and moved in a mysterious world. He did not differentiate between organic and inorganic life, but believed that souls were present everywhere and that intercourse with them was possible.

There were, of course, fanatics, cranks, even frauds and charlatans, unscrupulous demagogues who imposed upon the credulity of the masses for their personal profit and aggrandizement. Such a man was Sabbatai Zevi, who in the mid-seventeenth century stirred all Europe with his messianic claims, and his still coarser follower, Jacob Frank. A new burst of mystical energy, but more practical and not as pretentious as the earlier, developed principally among the Jews of Poland toward the middle of the eighteenth century, which became known as Hasidism. The founder of this movement, which quickly spread until in a short time it embraced almost half the Jews of the world, was an almost illiterate peasant-teacher, Israel Baal Shem, or "Master of the Name." (See the writer's *Romance of Hassidism,* 1935.)

No matter what aberrations some mystics or quasi-mystics have been guilty of, the story of Jewish mysticism is an impressive one, covering a wide field and with almost all lands of the Jewish exile for its background. Not only is the author to be congratulated for having performed his task so brilliantly, but also the Jewish Institute of Religion for making the book possible.

JACOB S. MINKIN.

A Lawyer and a Christian

A WARRIOR LAWYER. *By Frank M. Lowe, Jr. Fleming H. Revell Company, $2.00.*

A HUMAN DOCUMENT of striking interest, written by a young minister giving evidence of the deep devotion of a son for a father who achieved a notable place in the legal profession, and through many years of activity as an attorney and public official in Kansas City won the regard of the citizens of that community and a wider public. The author has been the pastor of leading churches of the Disciples in Wichita, San Diego and elsewhere, and is the author of several books. The volume is a vivid recital of the difficulties which beset a conscientious and determined Christian public servant in his effort to administer the office of state's attorney in the face of a gang of spoilsmen such as those that have cursed that western metropolis. In the course of his public career he faced personal dangers of no ordinary sort, which make a story of exciting interest.

The story of his conduct of numerous important criminal proceedings is an informing record of a lawyer's resources and responsibilities in the effort to deal competently with his clients and with the public office which he occupies. Frank Lowe had a high reputation for legal ability and official integrity. But even more significant was the high esteem in which he was held by his associates at the bar, his business acquaintances and the wider circle in which he moved. Eloquent witness is borne to this fact by tributes paid him during his career and after his death. The affection in which

he was held in his family is made evident by the constant witness of his son, to whom he was an ideal of Christian uprightness and probity. He was a lifelong and faithful member of the church, and for many years was the leader of a large Sunday school class of men who looked up to him with reverence and affection.

One of the most rewarding experiences of his life was a journey around the world with his family, during which he made a careful study of the government, education and social ideals of the different nations visited. The information thus gained, together with his basic educational equipment and wide reading, made him a source of authority to his professional associates, his fellow churchmen and his wide circle of friends. His was a life of high endeavor, of struggle against many difficulties, and not a few reverses, but of conduct conformed to a high standard. The author has honored both himself and his father in the preparation of this fine tribute. The character disclosed is one that will be stimulating to any reader who aspires to the attainment of a level of probity and generous good will. It is a document of singular value for young and old.

HERBERT L. WILLETT.

Books in Brief

THE RUSSIANS, THE LAND, THE PEOPLE AND WHY THEY FIGHT. *By Albert Rhys Williams. Harcourt, Brace & Company, $2.00.*

Every mile of advance by the Russian counter-offensive and every increment of hope that nothing will stop it short of, at least, the frontier of Germany, makes it more important for us to know what sort of people these amazing Russians are, and why and how they have done what they have done in the last twenty-five years as well as in the last four months, that we may form some sensible opinion as to what they are likely to do and whether they will be going our way in the postwar world. Mr. Williams is one of a very small number of men who make up the top group of non-Russian authorities on Russia. He witnessed the revolution of 1917 and has been in Russia more than half of the time since then. He has written other books which have become part of the permanent bibliography of the subject. The present one is a compact and comprehensive survey of the people, the government, the army, the state of industry and agriculture, education, science, religion, the status of women, and a forecast of what Russian policy will be after the war. While not a book of ephemeral value, it is decidedly a book of the hour.

A WORLD OF ENERGY OR RETHINKING THE CHRISTIAN RELIGION. *By James J. Reeve. Bruce Humphries, $3.00.*

A reconsideration of the total scheme of things, of the philosophy of religion and of the place of Christianity in the whole pattern, from an approach by way of a scientific view of the world and an unusually comprehensive concept of "energy," which is the key to it all. The general curve of the author's thought may be suggested by the terms in which he describes some of its successive phases: "a proof of all nature being but the infinite work of all the forces in the universe . . . a resumé of the complex of forces in which we live and an attempt to show that man and all his sentiments are but energies in relation . . . that all men's actions are the products of the urges or powers within . . . the doctrine of one God . . . the saving powers of human life which Jesus brought to the world." It is a thoughtful, though unconventional, book which issues in an argument that Christianity is "the only religion that can meet all human needs."

Books Received

S. O. Levinson and the Pact of Paris, A Study in the Techniques of Influence. By John E. Stoner. University of Chicago Press, $4.00. (To be reviewed.)

The Bear That Walks Like a Man, A Diplomatic and Military Analysis of Soviet Russia. By Stanley J. Marks. Dorrance, $3.00. Kipling's famous phrase was designed to have a distinctly unfavorable connotation, as was indicated by the accompanying warning to "make no truce with the Muscovite." Mr. Marks, on the contrary, stresses the complete, vigorous and clever humanity, rather than the ursinity, of the Russian. He follows the diplomatic developments of the post-revolutionary years down to the approximate present, always with interpretations favorable to Russia, sides with the Soviets in the war with Finland, and devotes much space to the analysis of military strategy following the German invasion.

Development of Collective Enterprise, Dynamics of an Emergent Economy. By Sara Eldridge. University of Kansas Press, $4.50. (To be reviewed.)

Jake Home. By Ruth McKenney. Harcourt, $3.00. A novel that deserves a place in the list of "socially significant" fiction. Jake has his origin in a depressed and depressing coal-mining town in pre-union days where the sovereign right of the owners to run their own business had never been challenged. This included skimping on timber in the mine, and Jake's father was killed in the resulting accident. Jake is a robustious person whose physical and mental vigor dominates every scene in which he figures. The author warns that this is not a historical novel, that its characters not only are not actual but are not even types or composites, and that she has pushed events around as she pleases. Nevertheless, as the narrative proceeds through the first third of this century and across the eastern third of the country, there emerges a lively if impressionistic picture of important aspects of American life in the period in which the present has its immediate origins. This will rate among the more important novels of the year.

Protestant Dissenters in English Politics 1815-1834. By Raymond Gibson Cowherd. University of Pennsylvania. A Ph.D. thesis on the important part played by the nonconformists in the repeal of the seventeenth century Corporation and Test Acts, Catholic emancipation and the passage of the Reform Bill.

The Pastor's Ideal Funeral Manual. Edited by Nolan B. Harmon, Jr. Abingdon-Cokesbury, $1.50. The Episcopalian, Presbyterian and Methodist forms of service are included, with additional material. The form is convenient for the pocket.

Jesus and His Teachings, The Approach Through Art. By Albert Edward Bailey. Christian Education Press, Philadelphia. A small book designed to enable any intelligent teacher, though not a specialist in art (as the author is), to lead a class in the study of the teachings of Jesus as represented or suggested by great works of art. Thirty full-page plates reproduce as many selected masterpieces. There are ample references to Scripture and to additional pictures illustrative of the themes.

Reality of the Spiritual World. By Thomas R. Kelly. Pendle Hill Pamphlets, Wallingford, Pa., 25 cents. The many appreciative readers of the late Thomas Kelly's *Testament of Devotion* will not want to miss this posthumous pamphlet, conceived and written in the same beautiful spirit.

The Gift of Life. By Josephine T. Gould and others. Beacon Press, 85 cents. A guide for parents and teachers, for use with *A Brand New Baby* and *Growing Bigger,* both recently reviewed.

Patterns and Principles of Spanish Art. By Oskar Hagen. University of Wisconsin Press, $4.00. (To be reviewed.)

This, My Earth. By Sage Holter. Gotham Bookmart Press, 51 West 47th St., New York, $1.00. No editor would return any of these poems without "regret" more genuine than that usually indicated by the printed rejection slip. There is something alluring about even those that do not quite click. But more of them

do click. Miss Holter will bear watching. She has done well, and will do better.

Give a Man Courage. By Hargis Westerfield. Driftwood Press, North Montpelier, Vt. A working and fighting American, who is also a thinking American, has published this little blue volume of verse just before going into the army. He knows what he is going to fight for better than most, feels it with Sandburg's or Whitman's intensity, and expresses it in his own pungent and penetrating terms, in roughhewn verse that has the tang of reality.

"Y" Boys' Clubs in Neighborhood and School. Association Press, 50 cents. A manual for leaders and supervisors of Hi-Y and Gra-Y clubs.

The Sanctuary, Lenten Devotions. By Lucius H. Bugbee. Abingdon-Cokesbury, 5 cents. A handbook of daily devotions for Lent. Very suitable for distribution and general use in churches. There is still time, for it begins with Ash Wednesday, March 10. (Cheaper in quantities—$1.85 per hundred.)

World Economic Survey 1941-42. By the Economic, Financial and Transit Department of the League of Nations. Columbia University Press, $2.50. It would be hard to overestimate the importance of the data contained in this tenth annual survey, covering production, consumption and rationing, finance, prices and movements of international trade in the year ending with the early autumn of 1942. The statistical tables, which are invaluable for reference, are reinforced by interpretations which give the clearest obtainable picture of economic conditions in all the warring nations and in the German-occupied countries of Europe. Vital statistics also are included, showing—to mention only two items among many—a 40 per cent increase in infant mortality in German-occupied Europe, and a 43 per cent increase in deaths of civilians over 60 in France.

The Harvest of the Spirit. By Eugene M. Austin. Abingdon-Cokesbury, $1.50. The fourteen chapters are, in effect, sermons (they have texts) grouped under the headings: "Life Lived in Comradeship with God," "Life Lived Buoyantly," "Life Lived with Inner Security and Peace," and "Life Lived with Dauntless Allegiance."

The Marks of Jesus and Nine Other Children's Sermons. By Raymond Calkins. Whittemore Associates, 16 Ashburton Place, Boston, 65 cents. Sermons especially addressed to children and especially suitable for the Lenten season.

God, The Eternal Paradox, and Other Sermons on the Proper Gospels of the Lenten Season. Edited by Paul Zeller Strodach. Muhlenberg Press, $2.00. A series of eighteen excellent Lenten sermons by as many prominent ministers of the United Lutheran Church.

CORRESPONDENCE

Yankee Spirit

EDITOR THE CHRISTIAN CENTURY:

SIR: Albert W. Palmer's article on the Japanese colony in Arizona is a remarkably accurate picture from the outside of what I saw from the inside during seven weeks of teaching at the Tulelake project in northern California. I knew intimately 43 lively 14-year-olds. I saw the efficiency of an unusually internationally minded faculty who had an intuitive appreciation of human problems and values. I shared in the religious worship of a host of Christians whose faith is practical as well as fervent. I felt the tremulous urge among the youth to be out again in the world of affairs, and also the pathetic homesickness for "the old homes."

The colonists are remarkably brave as they face the future. Students who have gone east to various colleges write of courteous and cordial treatment. Laborers in the beet fields are not always so fortunate. The churches welcome them with open arms, but restaurants often want "No Japs." Nevertheless they write, "We will be tolerant [!], continue harvesting beets, and fulfill our contracts to the best of our ability." One cannot but admire such good Yankee grit.

Portland, Ore. MABEL DOWNS.

Weaponless Police

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of The Christian Century I read with much interest Dr. Palmer's informative article, "Arizona's City of Exiles." I have every reason to believe the accuracy of the description of the "city," but at one point I seriously question the wisdom of his suggestion.

"The most crucial issue" in the camp, second in importance to the economic problem, "seems to be the proper equipment of the only police the project has," writes Dr. Palmer. He regrets the fact that the War Relocation Authority has refused to equip the camp police, composed of evacuees, even with nightsticks. Strangely enough it had never occurred to us that our unarmed police was a glaring weakness in our camp administration. These evacuees employed for police duty should be properly equipped, Dr. Palmer argues, for "any racial group is sure to contain some scoundrels and even a few real criminals."

Now, of course, we admit the presence of a few criminals in our community, not hardened and habitual criminals but only amateurs at worst, yet in spite of them we feel quite secure with our police unarmed. We would much prefer to have them as they are, for to arm them might be to invite unnecessary trouble, of which we have had so little.

One can easily see why a project director whose patience with our people had been worn thin would "request" the War Relocation Authority for a well equipped police force. Might not this be as good a reason as any for *not* having armed policemen on the project? In our project I can recall somewhat tense situations in which action by armed police could easily have brought disaster. So, with all respect for Dr. Palmer's opinion, I, an "exile," am still strongly convinced that the War Relocation Authority has been remarkably wise in its policy of maintaining a police force "equipped with no weapons but its bare hands."

Tulelake WRA Project, SHIGEO TANABE.
Newell, Calif.

No Military Threat

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "Is This Our Peace?" in the issue of January 27, contains certain statements which give what seems to me an inaccurate impression of the war aims of the administration as expressed in numerous official statements, including the President's speech which forms the subject of your article.

1. You imply that the administration has no plans for developing a system of international organization. As a matter of fact, its spokesmen have repeatedly proposed that this country take part in the development of such a system, the nucleus of which would be the machinery of collaboration already becoming established among the United Nations.

2. Such control over the aggressor nations as might be necessary would be exercised by the United Nations or by the proposed international organization, not exclusively or primarily by "American armed force," as you indicate. Of course this country, as the most powerful in the world, would have to do its proper share in the performance of this international duty.

3. The control would not be exercised "indefinitely," as you state. This "surveillance over aggressor nations," according to Mr. Hull, will be relinquished when these nations show that they can be trusted to keep the peace.

4. The proposed policy of disarming the aggressors, keeping them disarmed and suppressing every incipient threat to peace, would involve no constraint upon any states except the present

aggressors and any other states which might attempt to disturb the peace. If the policy in question should be firmly and fairly applied, there is no likelihood that any considerable use of military force by the policing powers would be required after the transition period immediately following the war. The proposed plan, therefore, is in no sense one for "ruling the world by military dictatorship," as you suggest, and it is difficult to perceive any valid reason for describing it as a plan for "war, indefinitely prolonged."

College of Emporia, F. R. Flournoy.
Emporia, Kans.

An India in the Caribbean

Editor The Christian Century:

SIR: Why not publish in pamphlet form the article, "Tugwell, Puerto Rico and Washington" by Oswald Garrison Villard? It would be worth while to distribute copies among our political, economic and social institutions interested in the realization of a just and lasting peace. It seems to me that in thinking of the new world order to follow this war we should start by considering first our problems at home. It is highly commendable to wish the political restoration of Poland, Norway, etc., but let us not forget that not far from us we have our own India in the Caribbean.

We Puerto Ricans are very proud of men like Mr. Villard who have the courage to tell the truth in spite of all reactionary pressures.

Iglesia Bautista de Habla Española, G. Cotto-Thorner.
Milwaukee, Wis.

Unfounded Fears

Editor The Christian Century:

SIR: "The Church Member and the Citizen," by James McBride Dabbs, is the best article you have published on the war. One of the real reasons why many Christians go into the war is fear of what their comrades will say when the war is over if they have had no part in it. In part, this fear took me into the last war as a chaplain. But it has not proved true that my classmates who did not go have suffered at the hands of their countrymen or the church. It was and is a false fear. Mr. Dabbs is right: "At least the most thoughtful among them will be grateful for the one institution that has been beyond the battle."

First Presbyterian Church, John H. Creighton.
San Francisco, Calif.

Plans for Palestine

Editor The Christian Century:

SIR: The two articles by Albert Viton about the future of Palestine have just reached me. I should like to paraphrase Mr. Viton's words and say that almost two decades of life in Palestine and Transjordan have *not* removed from me the hope that "Assyrians, Armenians, Jews, Kurds" and other minority groups will be able to live together peacefully in the Near East. If by a "realistic solution along territorial lines" Mr. Viton means segregation and transportation of existing populations so as to obtain local majorities in certain areas, I feel that this is a step backward.

The problem of Palestine is complex and full of explosive possibilities. But Mr. Viton uses too many superlatives when speaking of the mandatory, the Zionist organizations and the bedawin of Transjordan for me to have much confidence in his judgment about the future. Thus, while the British have made mistakes in Palestine, they have also done a great deal of good. It is questionable whether any other nation would have done better. In 1942 those living there were thankful that the British and imperial armies were there to keep out the invader, even if the main object of those forces was to protect the Suez canal and imperial communications.

Speaking of the mistakes of Britain, the only outstanding one in my mind has been a variable policy in regard to Jewish immigration, with changing regulations as governments changed in London. This happened so often that the Arabs began to feel that the British would change their word at any time if the Jewish propaganda machine exerted sufficient pressure. It is my opinion that there will be peace in Palestine after this war if, and only if, the British government makes a statement at an early date saying that the maximum immigration of all kinds during any year for the next twenty years shall be 10,000. This was the figure set by the last royal commission for Jewish immigration, and I believe that the Arabs would accept this amount quietly. It should also be stated that this maximum might be reduced in years when the economic absorptive capacity of the country has been exceeded, and that it would be drastically cut if illegal immigration were to take place. If that policy were adopted, then Arab fears of an overwhelming majority of Jews seeking to control their country would be allayed and there would be a basis for cooperation between Arabs and Jews. This cooperation is already growing along economic lines.

The Bishop's School, James E. Sutton.
Amman, Transjordan.

The Issue of Empire

Editor The Christian Century:

SIR: Many of your readers must have been disappointed, as I was, in Dr. J. H. Oldham's defense of the British empire in the issue of February 3. All that he had to say in behalf of the British commonwealth of nations cannot but awaken admiration and approval. But to identify the British empire with this side of it alone is to ignore surviving elements in it which are in clear contradiction to this fraternal idealism and a menace to the hope of a federation of the nations of the world in the interest of humanity as a whole.

The British empire as over against, and in contrast to, the British commonwealth of nations is a survival of the domination of subject peoples by force which has prevailed from the time of Assyria and Egypt and Rome to the present. There may have been conditions in the past to atone for this to some extent. As Paul said in the first great apologetic in the history of religion: "The times of this ignorance God winked at [overlooked] but now calls on all men everywhere to repent."

The British empire is a power that maintains (whatever its motives) the principle of forcible control of territory and peoples beyond its borders. It is Gibraltar and Malta and Suez and all that goes with this kind of imperialism. World-wide economic freedom and cooperation clearly calls for the internationalizing of all sea routes and gateways, including Panama. The British empire means the balance of power in Europe. The British empire is the British navy controlling the seas. It is "Rule Britannia." It is, or *was,* Singapore and Hongkong and the other military outposts that maintain this supremacy. Is it the intention of the British government to restore these military fortresses in one form or another and to continue to maintain the imperialism that contradicts its own internal and dominion democracy? Tutelage and protection of backward peoples (this certainly does not mean China or India) will doubtless be necessary for many years to come but it should be manifestly under united international assignment and supervision.

Is the British empire, after victory, to be satisfied with the task of policing the world (with America, perhaps, leading in the enterprise)? Is it going to further, or block, the formation of a world organization for the good of humanity and the establishment of world peace under international protection? Is the prospect of a new world order which the President and vice-president of the United States and the most farsighted statesmen and humanitarians of the world have been holding out to our nation, to be abandoned for a restoration of the old order? This is the issue. It is one of tremendous consequence, which neither imperialism nor isolationism should be allowed to obscure.

Pacific School of Religion, John W. Buckham.
Berkeley, Calif.

We Cannot Coerce Argentina

Editor The Christian Century:

SIR: We cannot apply the same economic pressure to Argentina as has been applied to other recalcitrant South American republics. First, because America is running seriously short of beef.

Second, because England depends almost entirely on Argentina for her beef. Third, because English investments in Argentina run into the billions. American investments have also been growing rapidly, especially in beef and beef products. All the Chicago packinghouses could not exist now were it not for Argentina. The president of Argentina, knowing this, knows also that any economic pressure applied by the United States would react violently on ourselves and on our war effort.

New York, N. Y. JOHN McF. HOWIE.

A Holy War

EDITOR THE CHRISTIAN CENTURY:

SIR: In a previous communication I referred to the present world tragedy as a "holy war." Considering the values at stake, what else can you call it? That appellation is justified even with the United Nations taking a large part of the blame and is not inconsistent with the judgment of God on all our sins.

This whole matter was clarified for me by Prof. Joseph Bolton of Skidmore College, Saratoga Springs, N. Y. He said that Jesus always distinguished primary values from secondary values. For the Christian, what Christ said and did is authoritative.

Evidently our Lord believed in tithing as not to be left undone, but justice and the love of God were superior values. He believed in the Sabbath, but man was more valuable than the Sabbath. He believed in worship, but advised one at worship to go first and be reconciled to his brother and then come and offer his gift. Jesus was always interested first in human welfare.

Thus, Jesus believed in peace and told his disciples to be peacemakers. Fighting and controversy to him were great destroyers of human good. But he was not for peace at any price, certainly not the price of a defiled temple which was intended to be a house of prayer for all people. He was not for peace by compromising with the Pharisees, but condemned them in scathing terms for loading men with burdens grievous to be borne.

To be sure, there is no record of his using a military weapon or advocating its use. On the contrary, he said to Peter, "Put up your sword." Have you wondered why Peter, a disciple of the Prince of Peace, carried a sword anyway? Had not Jesus said earlier that two swords were enough?

Our Christian cause today is the cause of human welfare: saving people, relieving want and pain, restoring broken lives and building righteousness and love. When, however, almost everything we hold dear—human rights, freedoms and values, even the privilege of being a pacifist—is in danger, is not that cause also the victory over our enemies in this war? Whatever the evils or dangers from other quarters, how can there be peace and a chance for the welfare of humanity until the Axis is completely defeated? Only by such a victory can deliverance come to oppressed people anywhere and then it will be deliverance for the Axis peoples as well.

Beyond all this, the Christian works for a victory without hate or revenge and with penitence and earnest hope for a better world. It will be a better world if it is organized and devoted to what Christ considered primary values. It will be a holy war if it does something to make men holy as well as free.

Madison Avenue Baptist Church, GEORGE L. CUTTON.
Albany, N. Y.

Another War Casualty

EDITOR THE CHRISTIAN CENTURY:

SIR: Along with other war casualties is the slaughter of refined speech. Soldiers hurled against an enemy position must "give them hell!" In fox holes they are in "a hell of a fix." Warrior efficiency is measured in terms of "guts" or at best of "intestinal fortitude." Ordinary affirmation must be buttressed with frequent "damns." One shudders to consider the possibilities in Luke's description of Barnabas as a "good" man if our wartime linguists had been dictating! According to present standards a man is "no good" unless he is "damn good" and conversely there are no "cowards" unless "damn" cowards. Additional illustrations might be given. Along with other restorations, after the war, one may express the hope for a return to literary normality without fear of posing as a purist.

Pasadena, Calif. JAMES H. CONDIT.

Inside and Outside Views

EDITOR THE CHRISTIAN CENTURY:

SIR: As I read Dr. Oldham's "The Future of British Imperialism," I was irresistibly reminded of the old councilman in our small town. He was a man who had felt the bitter pinch of poverty and the grind of back-breaking toil, but he had known also the joy of owning a farm paid for by these long hours of drudgery. And so when complaints were brought to him about his department, he tried, he said, to judge impartially and to consider both sides, for "it's a lot different being on the inside looking out than on the outside looking in." So now if we could hear from someone in India—possibly Nehru? And among other matters possibly he would make clear to us the steel situation in India.

Since the days when Queen Elizabeth knighted Hawkins and Drake, many doughty Englishmen have thought and acted (and excused their actions) as runs the general tone of Dr. Oldham's article. Knowing that fact, is it strange that many of us distrust the wisdom of the current plans for policing the world and maintaining "freedom" by force? Right those plans may be from the viewpoint of those on the "inside," but have we tried looking at them from the "outside"? Most important of all, are they in accord with the will of Him who is no respecter of persons? It is his will we are seeking to bring about on earth.

Beresford, S. D. MRS. C. O. PETERSON.

Mental Relief

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish you to know that I greatly appreciate your theological interpretation of the war. It has seemed to me from the first to be masterly, unanswerable. It has brought me much mental relief.

First Baptist Church, OLIVER C. HORSMAN.
Morristown, N. J.

Dream Worlds

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read many letters in your correspondence column that utterly astonish me. So many of the writers apparently still deplore America's participation in the present war. As I have read these letters week after week, and observed the little dream world of wishful thinking in which the writers seem to dwell, I am struck by the fact that there is no area of life in which so much naiveté prevails as in the ministry. May I humbly ask if it is possible for some of these writers to come down to earth?

Can they not see by this time that the German and Japanese militarists who provoked this war have no more sense of honor or trustworthiness or mercy than a Caligula? Has contemporary history not taught them that the total defeat and permanent restraint of these lawless powers, who schemed for the destruction of England and of America as world leaders, offer the only hope of a world free from the continual threat of aggression? Is it not evident that the forcible methods that we employ to restrain bandits in our cities must now be employed upon an international scale to discipline the pirates among the family of nations?

First Congregational Church, TORRANCE PHELPS.
Sacramento, Calif.

Magazine Articles Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: We are making a permanent reference collection of pamphlets and magazines containing articles on the evacuation and internment of Japanese-Americans. We should appreciate donations by your readers.

F.O.R., CPS Camp, CRANE ROSENBAUM.
Coleville, Calif.

NEWS *of the* CHRISTIAN WORLD

Council Approves Plan of Merger

International Council of Religious Education Votes to Enter Union of Interchurch Agencies

(Special Correspondence)

CHICAGO, Feb. 12.—In what was probably the most far-reaching action of its 1943 annual meeting, the International Council of Religous Education voted by a large majority of its 475 delegates to enter the North American Council of Churches of Christ. This action made this great agency for religious education the fifth of the eight Protestant interchurch organizations to vote its approval of the plan for merger. For the first time the completion of the plan is now a probability. The only opposition that was voiced from the floor came from those who wanted to delay until next year the giving of final approval. This was withdrawn however when the strong sentiment for unity became clear. The vote approved in principle the proposed constitution of the N.A.C.C.C. and referred the plan to the 40 member denominations for their action. Final approval may take three years or longer.

Youthful Governor Presides

Harold E. Stassen, youthful governor of Minnesota, opened the convention with an address in which he said that he had "for a long time set aside a part of my time for Christian work" so was glad to accept the invitation to head the work of the council. He declared that the work of the council must major on efforts to reach the half of American youth who are growing up without any religious education. In addition to the work now being done in churches, he urged the formation of Sunday school classes in private homes, the publication of booklets and other visual aids for children, the development of a serial story radio program for children and a children's story series in American weekly magazines.

Of the second task of religious education, he said that the time has come to recognize that it is as necessary for Christianity to have standards for social and international conduct as it is for it to have standards for individual conduct. Should we, he asked, have a part in establishing a new level of government of nations and should this new level of government have a police force and a court, administer airways, protect minorities, prevent religious persecution, abolish slavery and preserve the orderly conduct of affairs? "In 10,000 pulpits and 10,000 Sunday schools," he said, "I hope discussions in search of these answers will take place."

Half of Churches Refuse Cooperation

A very careful study prepared by Roy G. Ross, general secretary of the International Council, based on information furnished by pastors and professional leaders in religious education from all sections of the country on what the war is doing to persons, families and communities, provided background on which the convention went to work. This paper said that war had brought moral breakdowns, new conflicts and tensions to persons with Christian training, produced hate in hearts of many and created both interest in and opposition to discussion of postwar problems. He showed it had uprooted families, broken up family life and decreased church attendance, especially in the new industrial communities where people look upon their residence as only temporary. There is some increase in personal counseling, pastors reported, but 48 per cent of the replies indicated no community planning and united effort to meet the situation.

Analyze Slowdown of 'Advance'

The United Christian Education Advance, the interdenominational program of religious education launched so auspiciously only last year, has failed to meet this situation, according to Wilbur C. Parry, Disciples of Christ educator. He held this was due to the fact that denominational programs have not been sufficiently altered so that the people of the churches have not heard about the Advance. He charged that instead of being a people's movement it was still a professionals' plan. He urged that the Advance be related to the successful achievement of a durable peace so it will be given wartime urgency. The Advance will emphasize its goal of community cooperation this year, especially in the new industrial areas where there is pioneer work to be done. It has also united Protestants, Catholics and Jews in the observance of Family Week, May 2-9, for the first time.

Eight Commissions Formed

On this background the eight commissions of the convention on United Advance, family in wartime, men under arms, new industrial camp communities, community cooperation, united field approach, preparing for postwar responsibility and worldwide fellowship in Christian education went to work. The convention was much smaller than usual to meet wartime needs.

The commission on united field approach, which represents the full-time employees of the eight interdenominational bodies and executives of state and city church federations, councils of religious education, the Y.M.C.A. and Y.W.C.A. along with denominational full-time workers offered to help speed up the United Christian Education Advance by assigning a counselor to every community or section desiring such assistance. They also developed plans for exchanging information and for measures of comity to be observed between denominations.

Merge Missions and Education?

Perhaps the most outstanding commission report was that presented by Mrs. Albert W. Palmer, chairman of the commission on a world-wide fellowship in Christian education. Charging that there has been too little relation between the International Council and missionary agencies on either a national or an international basis, the report of this commission recommended

(Continued on page 246)

Cutten to Head Baptist Seminary

Colgate-Rochester Names Educator as Acting President—Presbyterian and Episcopalian Churches Unite

(Correspondence from New York State)

UTICA, Feb. 13.—Colgate-Rochester Divinity School at Rochester has called as its acting president George Barton Cutten. He succeeds Albert W. Beaven, who died suddenly about three weeks ago. Dr. Cutten retired less than six months ago from the presidency of Colgate University, Hamilton, N. Y. He headed the university for 20 years, coming to the states from Wolfville, N. S., where he was president of Acadia University. He had been a Baptist pastor in Nova Scotia before that. The divinity school was organized about 15 years ago as a merger of Rochester Theological Seminary and Colgate Divinity School, formerly located on the Colgate campus at Hamilton.

* * *

Presbyterian and Episcopalian Churches Unite Services

Wide attention is being attracted by the experiment in local Presbyterian-Episcopalian union at Cazenovia, near Syracuse. The Presbyterian minister, Robert F. Truesdell, has become an army chaplain and is on leave of absence granted by Utica presbytery. The rector of St. Peter's Episcopal Church, Ivol I. Curtis, by consent of presbytery and the Central New York diocese, of which Bishop Peabody is head, is acting as minister of both congregations. The churches will worship together every Sunday except the first one in each month. Egbert Hayes, Presbyterian student pastor at Syracuse University, is moderator of the Syracuse presbytery and will be in charge for communion services. A similar plan was proposed for the Episcopal and Presbyterian churches at Faust in the Adriondacks but has not been carried out because of lack of approval from Bishop G. Ashton Oldham of the Albany diocese.

* * *

Cutton Joins Chaplaincy

George L. Cutton, the minister of Madison Avenue Baptist Church, Albany, and formerly correspondent for The Christian Century, has gone to the chaplains' training school at Harvard and is a first lieutenant in the chaplains' corps of the army. Dr. Cutton has asked us to say that, contrary to a statement in our last news letter, public school buildings in Albany have *not* been used for religious education although such use had been permitted at one time in schools outside the city. Dr. Cutton has long been recognized as this state's leading authority on the problems of weekday religious education.

* * *

Churches Unite to Save Fuel

Many churches in upstate New York

A Page *for Christian Ministers* Only

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cities are cooperating in fuel-saving enterprises by holding services in chapels or Sunday schools. Others are eliminating week-night activities and having the usual "church suppers" on Sunday noon with the usual week-night activities all held Sunday afternoon. The OPA director for Syracuse has declared that driving cars to attend church services constitutes a legitimate use of gasoline, and that church attendants must themselves be the judges as to whether the use of automobiles is necessary for attendance at worship.

* * *

Laymen Return Job To Minister

Buffalo's First Reformed Church, which attracted national attention two months ago because of the way laymen were assuming leadership in a pastorless church, has now called a new pastor — Robert Vandermey of Bushkill, Pa. In the four months' vacancy the church laymen did pastoral calling and some of the preaching. A group of them edited the parish newspaper for the congregation of 150 and asked the members, "Suppose membership in the church were good for a year and re-election depended on the good you had done in the church during that time. Would you be re-elected?"

* * *

And So Forth

Churches of Rochester united for the fifth annual service of prayer for Christian unity at Third Presbyterian Church. The sermon was given by President John A. Mackay of Princeton Theological Seminary. A processional of clergy of all Protestant churches preceded the service.

Annual financial campaigns have just been conducted by the city church federations of Rochester and Buffalo. In Rochester the drive was handled by mail because of wartime handicaps. The council of churches chose as its new president Lee James Beynon, pastor of Delaware Avenue Baptist Church.

Chesbrough Seminary, Free Methodist academy at North Chili, near Rochester, has enrolled six Japanese-American students from relocation centers in the west.

Weston Atwood Cate has begun his work as new minister of First Universalist Church, Rochester, after a 12-year pastorate at Auburn, Me.

A Buffalo Roman Catholic priest, William J. Kelley, has been named by the governor to the state labor relations board.

CARLYLE ADAMS.

Pacifists Give Aid to Mental Hospitals

Approximately 350 Civilian Public Service men on detached service in 16 different mental hospitals all over the country are attempting to apply non-violent techniques in dealings with mental patients. Half the country's 1,200,000 hospital beds are in institutions for the care of the mentally ill. The CPS men have on the whole been remarkably successful, according to a release from the American Friends Service Committee. The work requires great patience and physical courage. One c.o. had his cheek broken by a patient in the violent ward, "yet he asked for the same detail again as soon as he got out of the infirmary." The Service Committee says that "a severe and important test of the theory [of pacifism] is now going on."

New Penology Reclaims Men

California Institution Salvages Men Without Use of Force—A. E. Day Mediates Labor Disputes

(Correspondence from Southern California)

LOS ANGELES, Feb. 8.—The California Institution at Chino is no longer in the experimental stage. It is now a tested method as well as a growing center for remaking lawbreakers, with results so encouraging that it will certainly affect and may revolutionize penology throughout this country. In July 1941 the executive superintendent, Kenyon Scudder, of the noted family of India missionaries, began with a picked staff of supervisors and a selected group of "inmates sent down from San Quentin penitentiary to see what could be made of them." Today the 2,600-acre farm has 460 former criminals from 18 to 55, who are doing useful work eight hours a day. In many cases they are also putting in a surprising amount of extra time preparing themselves to be cabinet makers, machinists, electric arc welders and so on. The implication behind this strenuous schedule is that if a man will not sacrifice for his education, it will not be education.

* * *

Large Number Are Restored to Society

The gun towers are empty except for one or two inmates who are up there spotting planes. The fence around the farm with barbed wire at the top is mostly to keep the inquisitive out. Hardly any locks are used. "A man is never locked in a room." There are no striped suits. Inmates and supervisors look alike. Negroes and Caucasians, Jews and Catholics are on the same basis. Since July 1941, only 23 have run away. "The cause of my downfall," many an inmate says, "was liquor." An employment manager reports that graduates of Chino to whom he has given work have distinguished themselves. They not only do good work and stick to their job; they leave liquor alone. Only one out of the 70 alumni working at the shipyards has even been suspected of violating parole. About 350 have already been graduated.

* * *

Develop Regular Work Habits

The plan is anything but sentimental. It involves a carefully graduated series of steps up which the candidate for freedom must climb. If he enters Chino as, say, an expert chef he must start at the bottom washing dishes and slowly working his way into greater responsibility. Regular work habits account for much of Chino's success. Another item is the Chino council which is like a student body council. Discipline is handled by the office but there is some self-direction. The staff consider themselves there to help these men to help themselves. A third factor is the opportunity to mingle in normal society. Within the grounds is a park. Here a man can picnic with his family for a good part of Sunday. Oliver Butterfield is the Protestant chaplain. As a family relations counselor he is often able to help these men solve home problems which may have led to crime.

* * *

Day Enters Field of Labor Mediation

As special mediator appointed by the National War Labor Board, Albert Edward Day has been rendering a prophetic service during the past 20 weeks. His church, the First Methodist of Pasadena, allows him two weeks out of the month for this work. It consists mainly in getting employers and employees together and inserting into their snarled relationships the force of reconciliation. The problems are wages, labor conditions, grievances, union jurisdiction and classification of jobs, which last is one of the sore spots in California. The industries include lumber, steel, oil and electricity. Here the awakened conscience of the church is being given a unique chance to function among men who otherwise would have little contact with organized religion. Dr. Day was vice-president of the Federal Council of Churches, 1940-42.

* * *

Race Tensions Grow In Los Angeles

Floyd Covington, director of the Los Angeles urban league, reports interesting cases of southerners coming out here for defense work, who were at first addicts of racial discrimination. A few months' experience, however, in the new setup at Douglas and other plants turns them into champions of the Negro. In spite of such positive instances the tension between whites and blacks appears to be increasing. Mr. Covington estimates that something like 12,000 Negroes entered Los Angeles during 1942, raising the total Negro population here to about 74,000. Among the acute problems are housing, absentee parents and delinquency among children—all closely related. Parents whose "homes" are on the east side in many cases live 24 hours a day, five or six days a week, at their place of work on the west side. The "proxie parents," that is, the teachers and perhaps social workers responsible for looking after the children during the day, spend the late afternoons and all night where they live on the north side. This leaves the children unguided during their idle time from four or five until nine o'clock at night or later. Moral decay definitely threatens the east side.

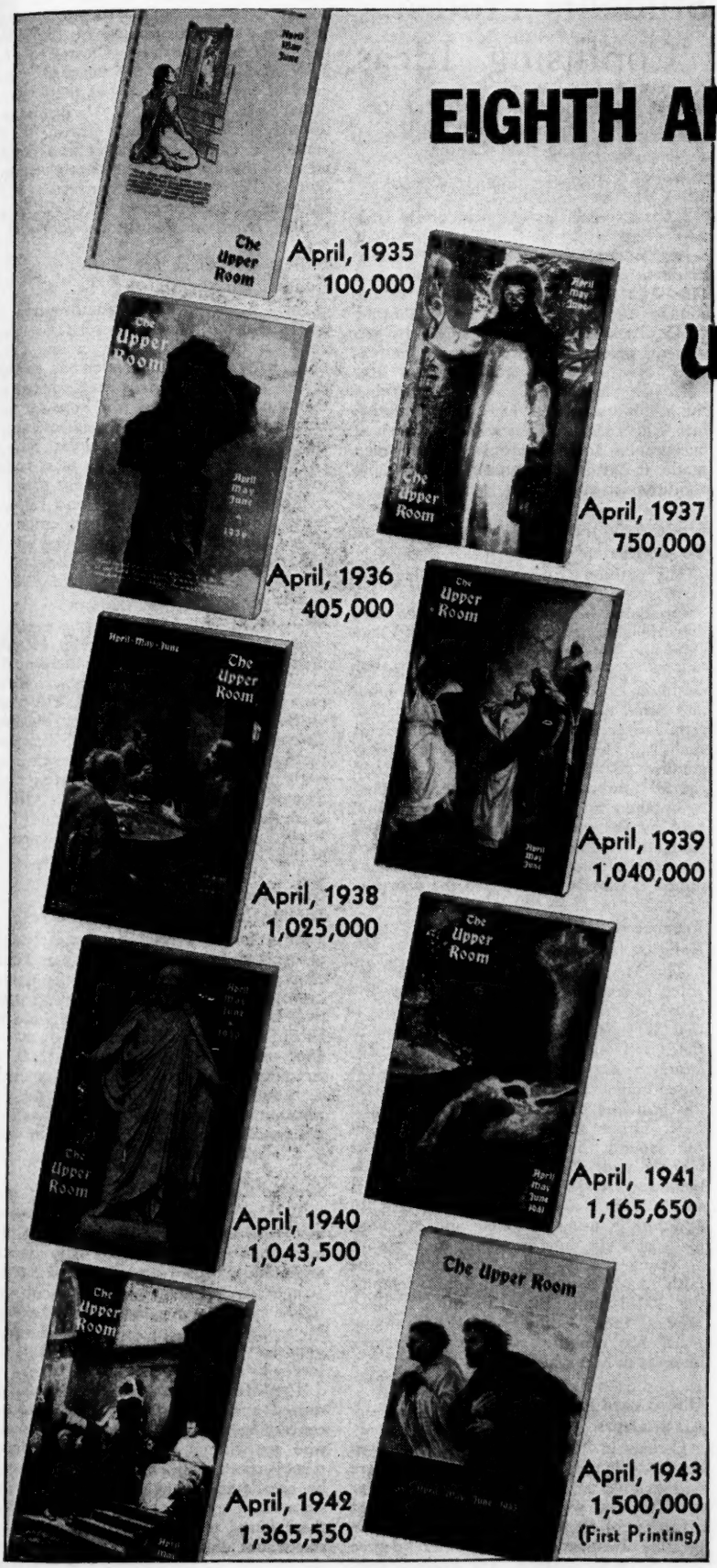
* * *

Parents Neglect their Children for Money

The east side is not the only area thus menaced. Two children, reports an observer, were recently rescued by neighbors from a burning house in Hollywood. The parents evidently thought it more important to make "big" money in defense or other work than to give their children close supervision. Before the Hollywood coordinating council, Superior Court Judge "Ben" Lindsey declared that "we have to deal with perhaps one of the greatest problems of delinquent and neglected children in modern history. There are 20,000 children from homes broken by divorce last year and thus far this year. Every fifth child is from a broken home. We have the worst divorce record in the United States, and unfortunately a total of 38.4 per cent of local divorces involve children."

ALLAN A. HUNTER.

EIGHTH ANNIVERSARY OF The Upper Room



OBSERVING its eighth anniversary, The Upper Room publishes in its issue for April-May June a greater quantity of devotional material than ever before. In addition to the regular daily meditations, this issue contains prayers for special occasions, responsive readings for family or other groups, litanies, and a who's who.

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Students Protest 'Confusing' Ideas

Object to Ferment of Opinion at Vanderbilt—Fundamentalists Set Up an 'Evangelical' Center

(Correspondence from Memphis)

MEMPHIS, Feb. 9.—At Vanderbilt University last week, G. E. Wilson, president of the student council, William Freeland, president of the men's honor council, and Miss Ann Stahlman, representative of the student union, presented to Chancellor O. C. Carmichael a petition signed by 310 students protesting "certain regrettable features of the recent student-faculty Religious Emphasis Week" and requested that the administration conduct an investigation into "the agent or agencies, circumstances, background and responsible origins which made it possible for these embarrassing conditions to arise."

* * *

Students Object To 'Confusion'

The petition criticized the five-day program on the following grounds: (1) No "representative student group" had any voice in choosing the speakers. (2) Views expressed by certain speakers were of a "highly questionable" nature and led to confusion of opinion. (3) Capital-labor and racial questions were "promulgated as religious problems" but not discussed as such. (4) The program was used to "propagandize for the viewpoint of a certain radical minority existing on the campus" as opposed to the "conservative viewpoint held by the great majority of Vanderbilt students." Chancellor Carmichael agreed to make a study of the objectives in the minds of those who arranged the program.

* * *

Propose to Study Religion in Schools

The Memphis ministers' association has voted to set up a commission to study the matter of credit courses in religious education as a part of the daily curriculum in the city's public schools. The Baptists, largest group in the city, will oppose the move. They claim that such courses violate the principle of separation of church and state. Others will oppose such courses on the ground that if given they may be brought under the influence of the fundamentalists, who never let up in their efforts to air their views throughout the city. In addition to using the civic and luncheon clubs and the interdenominational groups of young people, these "defenders of the faith" have now established in Memphis the "Mid-South Bible Institute." They present their building as the "rallying place for all the evangelical Christian interests in Memphis."

* * *

Offer Creed for All Students

Courses in "Bible Analysis," "Bible Synthesis," "Typology" and "Prophecy" are said to give a "thorough preparation" for the Christian worker, though there is not a teacher of respectable scholarship on the faculty. It may be that another "degree mill" is in the making. The institute publishes as its doctrines to which all must adhere the following: (1) the triune God, (2) the verbal inspiration of the Bible, (3) the virgin birth of Christ, (4) the deity of Christ, (5) the personality and deity of the Holy Spirit, (6) the total depravity of mankind, (7) justification through the blood of Jesus Christ, (8) the person of Satan, (9) the endless punishment of the lost, (10) the bodily resurrection of Christ, (11) the resurrection of all believers, (12) the return of Christ for an earthly reign on the throne of David.

* * *

Indicts Christians for Their Educational Skepticism

Prof. F. B. Gear of Southwestern recently told the ministers' association it was an open question whether or not Christians had stressed education as strongly as the nazis or Russians and pointed out that the latter had seen the hope for their type of national life dependent almost wholly on the educational system. So, said Dr. Gear, it was with Moses who, finding that he could not train the adult nation to a proper sense of freedom and responsibility, turned back into the wilderness and stayed there until the adults died and he had trained the younger generation.

* * *

James Made President Of Presbytery

In the winter session of the Memphis presbytery held last week in Jackson, William A. James of Brownsville was elected president to succeed Prof. J. H. Bassett of Southwestern University of Memphis. Twenty-five churches from west Tennessee, southwest Kentucky and north Mississippi were represented in the meeting, with Samuel Stansworth as host. J. L. Hill of Memphis remains stated clerk and T. B. Roddy of Highland Heights Church in Memphis remains permanent clerk.

* * *

Governor Refuses to Use Dictatorial Powers

In Arkansas a resolution was presented to the legislature by the Arkansas defense council to give the governor the right to suspend any law, ordinance or regulation that caused undue hindrance to the war effort. Governor Adkins replied that he does not want and will not accept any bureaucratic or dictatorial power and that such authority is not granted by the Constitution. He suggested that if conditions arise needing such power it should be vested in a board and not a single person.

* * *

And So Forth

The Southern Baptist Convention, scheduled here for May 12-16, probably will be held, but wartime conditions will reduce the originally expected attendance of 8,000 or 10,000 "elected messengers" to about 1,500.

The cost of living has increased more in Memphis than in any of seven other representative southern cities, according to a survey by the U. S. Bureau of Labor.

The Memphis council of churches has started a campaign to obtain information concerning children in the public schools who are without active church or Sunday school connection. Questionnaires are to be circulated throughout the schools and steps taken by the church council to reach those found to be without church or Sunday school affiliation.

MARSHALL WINGFIELD.

Lax Marriage Laws Attacked

Missouri Legislature Considers Imposing Health Tests—Ministers Discuss Race and Labor in Postwar Era

(Correspondence from Eastern Missouri)

ST. LOUIS, Feb. 11.—Missouri is notorious in the minds of its best citizens and in the thought of neighboring states for its weak marriage laws. A minister does not have to register in this state before performing a wedding ceremony, and he does not have to give bond. No medical examination is required of those who are to be married. There is no waiting period after securing the license. Two progressive marriage bills have been passed by the lower house of the present legislature and are now before the state senate. One is a marital health bill which is sponsored by the Missouri social hygiene association with the support of other medical groups. This bill provides for a laboratory serological test for syphilis from applicants for a marriage license, and an affidavit by the applicant stating that he or she is free from infection with syphilis, or a certificate of health from a licensed physician.

* * *

Require Three-Day Waiting Period

The other bill prohibits the issuance of a marriage license until three days after the application for the license has been filed. A third measure was introduced into the senate to prohibit any person who had obtained a divorce from remarrying within six months. This bill was killed in the house judiciary committee. A proposal which excited the wrath of religious and civic organizations would have authorized the 14,718 notaries public in Missouri to perform marriage ceremonies. The house judiciary committee also reported this bill unfavorably.

Last year 25,704 marriage licenses were issued in this city, which was an increase of 6,902 over 1941. In the depth of the depression in 1932 only 4,615 licenses were issued. The clerk of the marriage license bureau says that last year's mark more than doubles the records set during and immediately after the First World War.

* * *

Wise Measures Reduce Juvenile Delinquency

The juvenile court over which Judge Michael J. Scott presides has issued a report showing an increase of 6 per cent in juvenile delinquency for 1942. In the nation at large, according to this report, juvenile delinquency increased from 30 to 35 per cent during the year. The careful supervision and the increasing effectiveness of the juvenile court held our increase down. This good showing, according to the judge, has been possible because of the cooperation of various religious and civic organizations. White children made up 65 per cent of all delinquent cases last year, the remainder being Negroes. Children between the ages of 14 and 17 years committed the greatest number of offenses. Various forms of stealing led the crimes, acts of carelessness or mischief coming second. There were 475 cases of running away and 220 sex offenses.

* * *

Ministers Study Crucial Issues

A one-day conference on Feb. 8 of the Evangelical and Reformed ministers of eastern Missouri and western Illinois might well form a pattern for other ministers' meetings. Arnold Walker, industrial secretary of the Urban League, was an invited guest. He informed the ministers that Negroes are being disregarded for positions requiring skill regardless of their technical accomplishments. The unions are largely closed to Negroes. Only 3 per cent of St. Louis' new population (the people attracted here by war industry) are Negroes, but they number 25 per cent of the total unemployed. Two-thirds of this race live in slums, Mr. Walker said.

* * *

Asks Churches to Help Labor Plan

Another guest of the conference was Arthur McDowell of the textile workers' union. He pictured the preoccupation of St. Louis industry with war orders and challenged the clergymen to visualize what would happen at the end of the war when war material no longer needs to be manufactured and when simultaneously 50,000 soldiers return to St. Louis and demand jobs. The technical and managerial people in the church, said Mr. McDowell, owe it to the rank and file of labor, which is not in the church, to bring about a much more advanced thinking about the wasteful conflicts among classes of society.

* * *

Children Neglected While Mothers Work

Myron Gwinner of the St. Louis social planning council stated to the conference that one in three of the employees in the war industries in the St. Louis area are women. In the three largest war industries the proportion of women runs from 50 to 90 per cent. Eight months of rather strenuous effort to provide child care and day nurseries have yielded only four day nurseries, and children suffer in consequence. An effort is now being made to secure funds under the Lanham Act by the United Charities to finance more day nurseries. George Simmons of the Metropolitan Y. M. C. A. said that the churches here are not assimilating the new people. He reported an alarming increase in the incidence of venereal disease.

* * *

And So Forth

A community teacher training school for two districts in the city began last Monday night, with an enrollment of 232 church school leaders and church officials.

The Methodists are having two leadership training schools for their own denomination, with nearly 200 registered in each school.

On Feb. 14, there will be an interracial mass meeting at the Third Baptist Church under the auspices of the metropolitan church federation.

Clifford L. Stanley from Cape Girardeau, Mo., is the new rector of St. Peter's Episcopal Church.

Oscar Campbell from Connecticut is the new educational director of the Third Baptist Church. HAMPTON ADAMS.

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Britons Debate Sunday Theaters

Other Interests Besides Churches Oppose Opening—Lloyd George Celebrates His Eightieth Birthday

(Correspondence from England)

LONDON, Jan. 19.—Sunday performances in theaters are the subject of a controversy which has been revived with some heat. On Sunday last a large meeting of actors and other members of the theatrical profession was held in the Saville theater. When a poll was taken, a majority of the audience voted in favor of Sunday shows, although many actors oppose a seven-day week. Dr. S. M. Berry points out in a letter to the *Times* that great issues are at stake. "Is the preservation of one distinctive day in the week a sectional interest?" he asks. "Is it to be associated merely with the interests of the churches as such?" He then presents evidence that the entire community owes much to Sunday and should cooperate to preserve it. The issue was debated in the House of Commons in 1941.

* * *

Lloyd George Passes Eightieth Birthday

Silence falls upon old controversies "if by reason of strength . . . four-score years" have passed over the heads of those who engaged in them. Those who survive of his enemies joined with others this week to honor Lloyd George on his 80th birthday. What once appeared to be undying hate has died and he is justly honored by all as a "bonnie fighting man" who has done valuable service to many causes without a trace of fear. Although he steered the ship of state through the ordeal of 1914-18, today he is most affectionately remembered as the pioneer in the development of the social services. Before the First World War, he led the way in the face of fierce and almost incredible opposition to a new day for the sick, the aged and the unemployed. His old foeman, Lord Winterton, recalled last Sunday on the radio that Lloyd George cared always for the underdog. All through his political career, he has been a wholehearted and loyal Welshman, with more than a touch of the bard and the preacher.

* * *

Honor American Flier In London Suburb

About four months ago when his plane got into difficulties over Edwards street in the London suburb of Walthamstow, 2nd Lieut. Harvey Johnson stayed in his plane and guided it clear of the houses instead of bailing out and saving his own life. The people of Edwards street have not forgotten this American who lost his life to save theirs. They recently installed a plaque at a public ceremony in the field where the airman died and sent a replica of it to his relatives in Philadelphia. There will always be a bond between the people of Edwards street and America.

* * *

Bristol Plans To Rebuild

The cities which have suffered heavily from air attack are beginning to make their plans for the future. Bristol is among them. It has lost some of its treasures, such as the Templars' Church, but St. Mary Redcliffe remains. The ancient city, which has a fine record for civic planning, is already preparing to turn its "necessity into glorious gain."

* * *

And So Forth

General Carpenter of the Salvation Army has returned from a tour in Canada, the United States, the West Indies and South America. He covered 30,000 miles, mainly by air, interviewed several presidents and addressed 150 meetings.

The king last week signed a proclamation extending the operation of the national service acts to men who have reached the age of 18 and have not reached 46 and to women between 19 and 31.

An important committee has been busy upon plans for providing work for the disabled. It deals with the retraining of persons disabled by war or other injuries so that they can return to normal employment, and also with those who will be employable only under sheltered conditions.

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Red Cross Seeks Huge Sum

The Red Cross, which expects to begin its war fund campaign on Feb. 28, is asking for $125,000,000 from the American public.

Nations Meet in Chungking

Through the National Christian Council of China, 309 adults and 65 children ate Christmas dinner together. In the number were Danish, German, Finnish and Norwegian orphaned missionaries who are being helped by the funds which have been raised in America.

Wallace to Address Methodists

Vice-President Henry A. Wallace will be the keynote speaker at the five-day study conference on "Christian Bases of World Order," which will open at Delaware, Ohio, on March 8 under the sponsorhip of Methodist foreign missions forces.

Give Big Sum to British Missions

Episcopal Church Sends Money to Aid Destitute Enterprises—Aliens Are Drafted into Army

(Correspondence from New York)

NEW YORK, FEB. 15.—The church will have the opportunity to aid in bringing about a better world, "if we are going to fight the war in such a way that out of victory we will win the peace," Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, declared last Wednesday at the session of the national council of that church. Urging that every effort be made throughout the church to fit it "to adequately exert its influence in bringing about a better world after the conclusion of the war," Bishop Tucker declared that if we are to have a better world after the war the first necessity is "to change human nature to the extent that it will support a Kingdom of God on earth. Human nature in a democracy must be morally qualified enough to undertake the responsibility needed in a democratic system." Lewis B. Franklin, treasurer of the council, reported that $204,536 had been contributed by members of the Episcopal Church in this country during 1942 for aid to British missions.

* * *

Accuse Aliens of Bad Faith

The 15 followers of Dr. Frank Buchman, founder of the Moral Rearmament movement, who last week lost their appeals from draft reclassification, were ordered on Wednesday to report for induction into the army on Feb. 20. All 15 are British subjects. Col. Arthur V. McDermott, New York city director of Selective Service, protested against further draft delays for them on the ground that their efforts to avoid military service "reek with hypocrisy and bad faith."

* * *

Insist Mayor Reduce Juvenile Delinquency

Mayor LaGuardia charged last week in his weekly radio broadcast from City Hall that "pressure groups" were seeking, by the use of misleading statistics, to create in the public mind the impression of widespread and growing juvenile delinquency. He cited as an example the recent case of a 15-year-old boy who was arrested on Jan. 21 for skiing on Riverside drive and served with a summons as a "delinquent" after being discharged in magistrates' court. The following day the mayor was taken to task by Mrs. Alfred Winslow Jones, president of the Women's City Club of New York. Mrs. Jones said members of her club were shocked at the way in which the mayor discounted facts relating to the problem and his recommendations concerning its solutions. She said in an open letter: "The people of this city elected you, but they remain sovereign and will never accept what appears to be stubborn resistance to criticism and suggestions made by groups concerned only with the welfare of the people."

W. GLENN ROBERTS.

Steel City Gives Millions to Poor

Community Chest Surpasses All Records—Services Reach 15 Towns—Churches Counsel Families

(Correspondence from Pittsburgh)

PITTSBURGH, Feb. 10.—In recent years our community chest has asked for about $2,000,000 and has had difficulty in getting it. This year we asked for $4,625,000 and we got more than enough. On top of the appeals for 80 institutions, we put the USO and all allied appeals. Latest figures were $4,700,000 and are still going up. Now we are asking for $2,225,000 for the Red Cross. War brings out the best as well as the worst.

* * *

USO Takes the Lead In Fifteen Centers

The USO is working in the 15 defense housing communities in this immediate section. They contain 26,000 residents. Leadership training is at the forefront. The people are related to schools, churches and other social agencies in the older communities near by. Sixteen councils are already in operation, organizing the residents for cultural, recreation and religious expression. C. T. McNary represents the Y.M.C.A. and Mrs. Inez Tehan the National Catholic Community Service.

* * *

Few Soldiers Seen In Steel City

The 100th man leaves this correspondent's church for the camps tonight. But since there is no fort or camp near here, soldiers merely pass through. Our USO was established only eleven days after Pearl Harbor. Its service rooms are the very elegant first floor of the modern Gulf Building. Some 300 Allegheny county organizations are channeled through this one setup. Everything is done for the boys from sewing on buttons and arranging dances to finding friends and providing free meals and beds. Some 250 volunteers man these services. The annual report says that $20,077 has been received.

* * *

Church Federation Offers Marriage Counsel

Pittsburgh has had for many years a powerful "Sabbath School Association." The use of the term "sabbath" is probably owing to United Presbyterian influence. What they really mean is a "Sunday school association." About 30 years ago the federated church council was formed. Two years ago these organizations were merged into what is styled the "Christian Council." Roy D. Boaz was brought here as secretary. The most recent addition to this work has been the creation of an office for marriage and family consultation. Mrs. Aurelia Leonard is the trained counselor and she is assisted by an excellent staff of volunteers.

* * *

And So Forth

Not only our vast mills, which thunder day and night, but now our two outstanding institutions of learning, the University of Pittsburgh and Carnegie Technical Institute, have been chosen by the government for war education. JOHN RAY EWERS.

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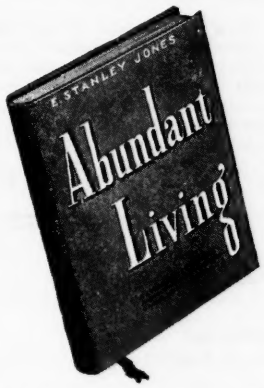

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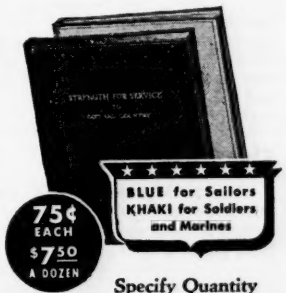

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Other Books for Lent

The Man Christ Jesus

JOHN KNOX. "Might well have been subtitled 'A Sensible Man's View of Jesus.' In a liberal and logical way a Jesus is outlined whose historicity is established and whose uniqueness surpasses the humanity of every day." *Christian Leader* $1.00

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"The book has a value of its own, because it enables one to see Dr. Morrison's argument as a whole." *Journal of Religion.* $1.50

Acts of the Apostles

H. E. LUCCOCK. Seeds for Lenten sermons. Note the titles: "Crucifixion by the Religious," "Killing the Prince of Life," "Living by Imperatives," "The Obscured Jesus," "The Upsetters," "This Crooked Generation," etc. More than 150 texts interpreted. $2.10

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A. W. HEWITT. "To be studied with sheer delight rather than simply from the viewpoint of utilitarian purposes." *Review and Expositor* $1.50

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COUNCIL VOTES MERGER

(Continued from page 238)

that the International Council open lines of cooperation with the Foreign Missions Council and that the World Sunday School Association start religious education councils in various countries. It asked that research be begun on religious educational problems peculiar to other countries, that larger use be made by the International Council of missionary specialists in religious education now in America, that the International Council undertake the publication of stories of Christian groups in other countries, of indigenous art and similar matters of interest and understanding. It urged that means be set up to guide tourists to visit Christian life and work in other countries, that each denomination be asked to relate its boards of education and of missions, that such cooperation be set up in each community between religious educational and missionary cooperative agencies. It recommended that the International Council acting with the Foreign Missions Council approach the National Education Association asking that measures and material calculated to create international ill-will be eliminated from public and college education in our country.

Only One-Third Know Precinct Captains

The commission on preparing the church for the postwar period set down as a principle that the minister and the Christian layman are under the same obligation as other men to function in the social order and in politics. This was the largest commission of the convention. A poll revealed that only 35 per cent of those present knew the name of their party precinct leader, the most accessible and in many ways the most important of their political representatives. The commission recommended the production of material for adults and young people on the measures needed to create an enduring peace. It proposed that an annual peace Sunday be observed to bring such literature to the attention of members of all congregations.

The commission on family life in wartime made an amazingly comprehensive survey of the adverse factors under which family life must be sustained. It pointed out that the liabilities can be turned into forces for the strengthening of the home if they are intelligently handled and wisely interpreted. When available this survey and its findings will undoubtedly be the most comprehensive to be had on this subject. The commission on men under arms laid plans to make the churches aware of the Service Men's Christian League, designed to be the men's own organization and to be for veterans in church life after the war what the veteran organizations have always been for ex-service men in public life, a medium of association and of service in times of peace. Churches will be urged to subscribe to *Link*, the magazine of the league, and to mail it to all service men, thus eliciting their interest and soliciting their affiliation with this Christian service men's group.

Charge Individualism in Danger

Last year the big debate of the International Council meeting raged over the theology of religious education. This year the controversial issue was local versus national initiative in community life. One evening was given over, in town hall fash-

ion, to this discussion. John W. Harms, executive secretary of the Chicago church federation, put the issue in its sharpest terms: "Time was when liberals and progressives had to protect society from predatory individuals. Perhaps the time has now come when liberals and progressives will have to protect individuals from a predatory society." He urged that churches recognize the importance of community life for the individual, learn cooperation so that they may integrate themselves into community undertakings, welcome initiative and leadership from the national government but resist dictation or usurpation of the community's function from above.

The Kind of Peace We Deserve

Walter W. Van Kirk closed the convention with a stirring address on Thursday afternoon. Broadly speaking, he said, 25 years ago America got the kind of peace she wanted and the kind of peace she deserved. The actions of the United States Senate probably represented American churchmen. If the present war ended today, he said, the church certainly would be unprepared to make a better peace. Three things, he suggested, should be on the agenda of all churches. Every church should have discussion groups, using the Delaware statement of guiding principles as a basis. The number of churches which have had such discussion groups, he ventured to guess, was less than one in 20. His declaration that the church should launch a national preaching mission on the subject of Christian principles which must be a part of the peace to come was greeted with enthusiastic applause. The church must also, he added, be ready to call a Christian conference from all lands immediately at the end of the war and before the peace is written. The groundwork of that conference, he assured the convention, has been well laid already. CHARLES L. VENABLE.

Legislature Gets Bill On Religious Training

The New Hampshire legislature has before it a bill to permit children in public schools to be excused from classes for one hour each week for religious instruction. The state council of religious education is sponsoring the measure.

Bishop Conkling Attacks Plan of Unity

Bishop Conkling of Chicago recently declared that if the plan proposed by the two commissions of the Episcopal and Presbyterian churches were carried out it would result in "broken churches and embittered remnants." Holding that "even now it has caused serious division within the church," he condemned the proposals that "would equate the diaconate with a licentiate, would set apart elders in a sort of quasi-ordination by presbyters, and would administer confirmation by presbyters acting as if they were bishops. If our basic principles are capable of such elastic adjustments I see no reason for our existence in the past, much less for our continuance. . . . I yearn and pray for a united Christendom. . . . But frankly I cannot walk the way our commission on approaches to unity would propose, nor shall I." The address, according to a report in the *Living Church,* was given in the diocesan convention.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Commandos Strike at Dawn (Col.) Ann Carter, Lillian Gish, Paul Muni. *Drama* of nazi impact on Norse village; later a few villagers escape to England and return with commandos to raid secret airport. . . . Photographed on shore of Vancouver, this is remarkably convincing as to atmosphere, sensitive in portrayal of details. *Unrelieved* in horror of situations it paints, *exciting* in hair-breadth encounters. M, Y

Journey Into Fear (RKO) *Melodrama.* American ordnance expert trailed by nazi agents through Turkey for plans he carries in his head. . . . Some devices in this Orson Welles production should have produced suspense, but they are lost in ineffective construction. Despite excellence in portrayal of vivid details, *tedious, disappointing.* M

Mrs. Wiggs of the Cabbage Patch (Par.) *Drama* built on long popular story of brave widow and her family in slums of small city. . . . Family portions human, appealing; but addition of comic events featuring "Miss Hazy" often not in good taste. Strikes regrettable note. *Stumbling.* M, Y

Native Land (Frontier Films) Commentary by Paul Robeson. *Pseudo-documentary* dramatizing violations of civil liberties by hired terrorists, Ku Klux Klan, police, etc., during past decade. . . . Connecting shots imaginative, beautifully photographed. Action direct, brutal, unrelenting in condemnation of anti-labor methods, at times seeming overdone. *Grim, impressive.* M, Y

Night for Crime (Producers) *Melodrama.* Various persons trying to find out who murdered movie star. . . . Unbelievably *amateurish, shoddy, confused.*

The Pay-Off (Producers) *Melodrama.* Reporter caught in murder mystery tracks down "higher up" connections of perpetrators. . . . Plot a bit better constructed than average of its kind; still lacks any skill in interpretation. *Routine.* M

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audiences: The Battle Cry of China, Casablanca, Crossroads, For Me and My Gal, Fortress on the Volga, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Life Begins at 8:30, The Magnificent Ambersons, Moscow Strikes Back, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman.

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